THE Ceremony-Monger, HIS CHARACTER.

In five Chapters.

CHAP. 1. Concerning *Bowing* to the Altar, to the East.
2. Of *Implicitie* Faith.
3. Concerning the *Reading-Dons* of the Pulpit.
4. Concerning *Bowing* at the Name of *Jesu*, and the the Power of the Keyes, *The Church Keyes.*
5. Concerning *Unlighted Candles* on the Altar; *Organs, Church Musick*, and other Popish-like and Foppish-*Ceremonies.*

With some *Remarks* (in the *Introduction*) upon the *New-Star-Chamber*, or late course of the Court of *Kings Bench*

Of the nature of a Lible, and *Scandalum Magnatum.*

And in the Conclusion, Hinting at some Mathematical Untruths & Escapes in the Common-Prayer-Book, both as to Doctrine and Discipline; And what *Bishops*, were, are, and should be; And Concerning Ordination.

Humbly proposed to the Consideration of the PARLIAMENT.

Ye men of *Athens*! I perceive that in all things ye are too Superstitious.

Acts. 17. 23

Behold, the Devil shall cast some of you out into Prison. *Rev.* 2. 20.

But, those that walk in Pride, GOD is Able to abase. *Dan.* 4. 37.

By *E. HICKERINGILL*, Rector of the Rectory of *All Saints* in *Colchaster.*

LONDON,
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To the Right Honourable CHARLES Earl of *Shrewsbury* in *England*, of *Waterfoord* and *Weshfoord* in *Ireland*, Lord *Furnival*, &c.

His Majesty's Princial Secretary of State.

My LORD,

I Come not now to praise you, 'tis needless; for, who can be Ignorant, what a mighty Hand (both Military and Civil) you have, as successfully, as vigorously extended, (under the happy Influence of their Sacred Majesties) as a Tutelar and Angelical Guardin of these Kingdoms, (amongst other Wortheis) in this auspicious and late Revolution; And in the Hand of the Almighty, a signal Instrument of our Deliverance from Impending Ruine, venturing all that was near and dear unto you, as well as your Life, to help to save ours, by a Kindness as superlative as your Courage and Conduct?

Much less do I come with this little Manual, to avert you more Important Studies, it will rather (I hope) divert your Cares in your softer Minutes. But however, if the Picture I draw do not please, yet being in minoture, so short a view cannot long detain you.

That Church Ruffler (in this following Character expos'd) has so discompos'd and defac'd

to his uttermoſt the Church, that to puttray his Deformity in its proper Features, requires more of the skill and dexterity (of a Titian) than to limn a perfect Beauty; And the Divertiſement is as pleaſant to a judicious Eye, that Examines even the Shades of every Line and Lineament; but my Ink is not black enough to draw him in his propper Colours, and ſutable to that Havock he has made in the Church in our Age. For, like the Moor of Venice, he has been as bloody as black; And to decipher his Face to the Life, my blunter Pen ſhould have been ſharpned, and (imitating the keen Fury againſt the leſs Haggard Face of Witches) ſcratch't it, 'till the trickling Blood had ſupply'd my Pen with Colours proper for his Character.

Some perhaps will wonder where this Eccleſiaſtical Scarramuchio has lurk't all this while, that he ſhould not be viſible enough, 'till his picture be drawn: But, I bring no News, nor tell any falſe Tales, for he has long been deſcry'd, but now is the time, to let him ſee the Spots in his dirty Face, if he will but impartially view himſelf in this Mirrour.

But, if he happen to be enraged at his own Phyſognomy, (like that old Lady that broke all the Looking glaſſes ſhe could come at, becauſe not one of them would ſhow her a handſome Face) and he offer to break this Glaſs, where can it better ſeek for ſhelter than under your Lordſhips Patronage, that is as generouſly willing and able to protect oppreſſed Innocence.

For,

For, as such, I must and may recommend it to your Honourable Protection; which would be affronted, if it appear not be so very Innocent, that it hurts no Man; Describing and Characterizing the Vice, not the guilty person (*Vitium non virum*) offending none but that dull Fool (if there be any so dull) as to hold up his hand and cry Culprit.

Some Ceremonies are as necessary as useful in our Address to Heaven, as also when we pay our due Respects to the Thrones below; But the Ceremonies here expos'd, are the Bastard-brood that Popery and Foppery begot in our Protestant Church: And which neither the Laws of GOD, nor the King, does legitimate.

For when the Popish Ceremony-monger was at the Reformation excluded and shut out of our Protestant Church, he had ('till now) Interest enough (notwithstanding) to make my Ceremony-monger his Surrogate, or dull Tool: And the duller Tool the fairer candidate for the place; so he had but wit enough to remember his Creator, and know his Cue: And since Popery (plain bare fac't Popery) was inconsistent with the Laws of our holier Church, and being Adulterate, and consequently Illegitimate, therefore a Popish Ceremony in Masquerade, an Ecclesiastical Symnel must be laid in its Room.

But none of their Spiritual Changlings shall inherit here, nor is any other here condemned but what has made great waste, and disturbed the Peace of the Church, and must necessarily bring True Religion to an irrecoverable weakness

and

and conſumption, if much longer tolerated.

That Redemption (which St. *George*, the Champion of *England* gave to the Virgin ready to be revaged by the Dragon) may be fabulous; But it is certain, that your Lordſhips cannot better deſerve the moſt Honourable (George and) Garter, nor more immortalize your great Name, than by improving your happy Talent, and Intereſt in their Sacred Majeſties, that they may (by redeeming the Church from Popiſh-like Slavery, in non-ſenſical and illegal Ceremonies) grace with freſh Luſter, that old (but ſometimes ſullied) Flower of the Crown---Defender of the Faith: That ſo, as our Renowned King *William*, the Conqueror (of Hearts, and therefore the Conqueror) of Kingdoms, may perfect a Redemption for us in the Church, without Blood, as well as our late miraculous (becauſe not ſanguinary) Redemption in the State, whereby Pride has the faireſt Ground in the World, whereon to build her ſelf a handſome Seat, but muſt deſpair of the vain Attempt; their Sacred Majeſties being as humble as high; like the State-houſe at *Amſterdam*, whoſe Foundation is as deep in the Ground, as their Pinacles high, and maring the Skies.

And what Rebel to Heaven, as well as Traitors to their Sacred Majeſties. can refuſe due Homage and Fealty to ſuch Landlords, to whom GOD Himſelf has deign'd to give Livery and Seizin, and given, by his viſible Hand, Poſſeſſion of the Throne.

And as the Countenance (only) of former Kings

Kings gave Life to these Popish-like Brats (meerly for their likeness to Popery) so their Sacred Majesties can kill the Changling (only) with a Frown; so futile, so silly, so illegal and Spiritless a thing is this same Ecclesiastical Bugg (here character'z'd;) And yet as little and as weak as he is, he has been a most mischievous Scandal and stumbling block to keep his Betters out of the Church, as well as the better half of the Kingdom, and consequently has made the Church so little, so schismatical, so divided; and therefore weak, dull and dark; as being so mainly dedicated to the spurious and irrational Whimsies of his Ecclesiastical Noddle and Invention.

But how Nonsensical soever his Whimsies are, he has made true steps thereon (sometimes) to mount to the Pinnacles of the Temple, and there secure as well as engross the Honour and Priviledge of the Church (as a Monopoly) to himself (if possible) and to the Men of his scantling and little way.

Have we not the like Convulsions in 1689; as in 1639, both in Church and State, and from a like Cause too?

The then Star-chamber was reviv'd in the late King's Bench, and the High-Commission Court sat again in the Council Chamber, the Popish like Ceremony-monger has again debauch't the Virgin Purity of Primitive Religion, and ravish't her most impudently in the very Church; where we that have seen both the Years,---39, and---89, may well be affrighted to see the Ghost of little Doctor Laud (that occasion'd the Commotion

motion of Civil War (first) in *Scotland*, afterwards in *England*) now again, (to our great astoniſhment) to walk in the Church.

I have done my endeavour to lay the Ghoſt, and charm it down; let it go to Rome, its birth-place, what does it do here in a Proteſtant Church; where, if my Ceremony-monger Sin before all, Rebuke before all; nay, Rebuke them ſharply, ſaith St. *Paul*, ἀποτόμως, cuttingly?

The Corruptions are great, and deeply impoſthumated, a Gangreen may well be feared; and if I have, with ſharp and cutting words (ſometimes) gone to the very bottom of the Sore, (why ſhould they roar ſo?) 'tis but to let out the Filth, my Ceremony-monger will thank me, if he overlive his Ulcer; was it ever (before now) dreſt to the bottom.

They'l ſay, my Style bites; Yes truly, I have made a File of it for the very nonce, to file off the Ruſt of an Iron Age; I have lent a hand to poliſh it: Let them call it an Inciſion Knife, a File, (or what they will) a Beſom (if shey pleaſe) I care not, ſo it do but help to ſweep down the Futile, and frail Church Cobwebs, though they hang aloft.

And tho I have anointed my Inciſion-Knife with Weapon Salve, to cure as it cuts, yet I forſee a Storm, coming thundring upon me; it is but wiſe foreſight to ſeek ſome noble Shelter, and whete better, than under Your Lordſhip's Patronage and Protection?

To which I might make ſome remote and modeſt

deſt Tittle, by Conſanguinitey; (for no *Man* was ever counted Vain or Arrogant in making claim to his Birth-right) one half of the Blood in my Veins, (my Mother being a Troutbeck) is linially deſcended and derived from the Noble Blood of the Troutbecks, the Ancient Earls of *Shrewsbury*, whence you drive half of your Noble Blood, and all your Noble Title.

But, as *Bellarmine* in a far great Caſe, having writ ſeveral Treatiſes of the Merit of Good Works, concludes, that in reference to the Soul's Salvation, the beſt Tittle is Free Grace; ſo, in this far Inferiour Caſe, to protect and ſave this little Treatiſe, from the deſperat Aſſaults of deviliſh and wicked *Men*, by your Noble Patronage, The beſt Tittle I can make to it, is your own Free-Grace, and Generous Goodneſs, which (be pleaſed to) vouchſafe to

My LORD
Your Lordſhip's moſt devoted Servant,
and Admirer,
E. Hickeringill.

THE

THE INTRODUCTION.

AS Black as my Ceremony-monger is, (here deſcrib'd) he is neither Moor, nor Tawny-Moor, Infidel nor Jew; but a *Proteſtant-profeſs'd*; he may be a *Papiſt*, or worſe (an Athieſt.) in Maſquerade, but his Face is *Proteſtant*.

I grant, that I have Cenſur'd, Condemn'd and hang'd him up in *Effigie*; yet *I* have drawn no Blood, done hurt to none; for my Man is a Man of Clouts, a Man in the Clouds, a meer *Individuum Vagum*; ſo that no man alive can be offended, becauſe let his guilt be never ſo great, in being like my Whiffler-eccleſiaſtical, though it nip him to the very Heart, and fly in his Face, 'till the Blood came thither, and make him bluſh, yet he is as ſafe as a Thief in a Mill, except he come into the Court and confeſs himſelf to be the man which is here (for his guilt) Expoſ'd and Sentenc'd.

If the Fool Confeſs, he muſt ſuffer, like that ſilly Wit-all, (who ſhall be nameleſs) and not being content to be a Cuckold, , he muſt needs wind his Horn, and Proclaim his own ſhame in open Court, by good Evidence; and ſo he remains a Cuckold upon record; like the ſily Snail who had never been taken for a *Cornudo*, or Horn'd-brute, if he himſelf had not thruſt out his

his own Horns, if ſuch diſaſters behappen a wiſe Man, his wiſeſt way is to make no Words on't, but to cover the ſhame as decently as may be, and put his horns in his Pocket.

This brute with his Irrational Ceremonies, ſhould belong to a *Proteſtant* Church and Conſtitution; but (like an out-lying Deer, which are uſually the luſtieſt and fatteſt of all the *Britiſh* Herd) has through Wantonneſs, or greedy Ravage, brake out of the Pale of the Church; where if he would be content to keep, it would be ſafer for him; and my deſigne is (in pure Love and kindneſs to his Welfare) thus gently to Hunt him home; and ſo he will acknowledge it ſurely: But what gratitude can a Man in Reaſon expect from a *Brute*, who hears no Reaſon, but is guided by furious Paſſion and appetite?

And I deny not, but that he may owe much of the Fleſh on his back to his Rambling after *Popiſh* like Ceremonies, (when *Popery* did ſo much influence the Throne, in the happy dayes of the two *Caſtle mains*, and Father *Peters*) who not being able to bring in *Popery* Bare-fac'd, therefore the *Quid pro Quo*, the ſomething like it, and near it, muſt be countenanc'd and preferr'd. And my Ceremony-Monger is now as loth to depart with them, (his Dear dear, Silly, and Illegal Ceremonies) for old Acquaintance-ſake, as with his old *Dog*, or old *Horſe*, that though paſt Service, yet he retains them for old Kindneſs, and old done Deeds.

And yet they are ſuch, as neither the Laws of GOD nor Man ever made, and therefore muſt be

Conde-

Condemn'd and executed, if brought to the Bar of holy Writ, and right Reason.

At which Bar, no man has a better Commission of *Oyer* and *Terminer*, to Arraign and Judge him, than my self, as being lawfuly (into the sacred Order of Priest-hood) Ordain'd, and the Holy Bible then put into my Hands, by the Learned *Saunderson*, (then Bishop of *Lincoln*, and now (I doubt not) a Saint in Heaven, though he was Nick-nam'd the Presbyterian *Bishop*, and of a Captain, (both perswaded me, and) made me a Priest, saying, *Take thou Authority to preach the Gospel.*

There's my Commission; and let any Man, Pope or Bishop, shew a patent more Authentick to *Teach all Nations*; and I will never Preach nor Writ Divinity hereafter; but there are but very few Clergy-Men, or Bishops in *England*, (either in or out of the Universities) that can shew any Authority of so ancient Standing, or of so old a Style and Date as mine, Nay, we had no Scripture, if writing be not Preaching: Besides, if I should not thus teach my Ceremony-Monger by the Press, I could not Admonish him at all; for my Pulpit is a narrow place, though it stand aloft; and few Ceremony-Mongers desire to be cured: For like men that have filthy old Ulcers on their Legs, they hate to be dresst before folks; they had rather it should Fester, then be known. There is not one word in the Ordination of Bishops, in our comon-Prayer-Book, or in Holy writ, that gives a Bishop more Authantick Orders to preach, then a Presbyter or Priest; only the King's

King's Mandate makes him the King's Commissioner: But in reference to God or the People, a Bishop has no better or fresher Character to Teach, or administer the Holy Sacraments, then any Presbyter; or then himself, whilst he was but presbyter nor has any King or Parliament, Bishop or Synod, any power, any lawful power to silence me for teaching Truth: The Character is indelible; when they answer what I have writ, concerning *Imprimatur's*, restraint the of press (in my late *Speech without Doors*) they shall hear further from me

For no flesh alive has more Authority than our Lord Jesus, and the Apostles had, which was for Edification, not Destruction; to do good, not harm; to Advance, not to Depress Truth; to save Mens Lives, Liberties, and Properties, not to destroy.

But some may object to me, that the late King did silence me, shut me out of mine own Pulpit, and banish't me from my House and Home, my self and my Family, for three or four years last; not only against Law, Equity, and Conscience, But without Law or any Colour, Process or Form of Law; And yet I submitted in quietness, and silence, and made no noise in the World, nor to the World; not so much as Groaning or Complaining, but sat down silently.

To which I answer, by confessing that it is (all of it) a great Truth, and I was by Arbitrary Power and Oppression, to my Damage, some hundreds of pounds, thus silenced (as aforesaid) by Will and Pleasure: A word from the Court ejected me from my Pulpit and my House: But

also a word from the Court recall'd me, about a month before the *Dutch* Landed.

But to whom could I complain? to the Throne? I did without Remedy, for that oppreſt me. To the Righteous GOD, I made my humble Appeal, and he heard in Heaven His Dwelling Place, and laugh'd my Adverſaries to ſcorn, yea the LORD has had them in Deriſion; and thoſe that baniſhed me from my Houſe without Law, and without a Cauſe, are by GOD's Righteous Hand and Judgement, turn'd out of their Houſes and Homes; and before they went, recanted their Oppreſſion towards me; but going away in haſte, ſtayed not to make me Reſtitution for the Judg Juſtice.

There is a time for all things, our *Bleſſed Saviour* had many things to ſay, but even his Apoſtles could not hear them ſometimes; I writ againſt theſe Illegal Ceremonies in *The Black-Non-Conformiſt* ſeven years ago: The times would not bear it, the Criminals would not hear; Popery, and Popiſh like-Ceremonies were Rampant, *My Soul did weep in ſecret* for their *Pride*, they would not hear; the Judgements of GOD are beginning at the Houſe of GOD, I'le now try again, perhaps they will now hear.

But, may ſome ſay, have a care of *Scandalum Magnatum*; Have a care that your Book be not a Lible, and a Reflection apparent (viſible apparent) againſt great Men, you might have whiſpered theſe things in private to them.

And have got a box on the Ear for my pains, (you mean) by that particular Application; weare-

as

as now none can be offended justly, except his guilty Conscience make him confess, that I have hit him home. and that he is the Man.

But clear Scriptures (may some still urge) shall not stand for Law in the King's Bench; there you must follow the course of the Court: Ay, ay, I know it has been so, but I hope, the *New-Star-Chamber-court* (at that end of the hall) will now follow the Fate of that other Old *Star-Chamber-Court*, condemned (by 17 *Car.* 1. 10.) at the other end of *Westminster-hall*; For introducing an Arbitrary Power and Government (the very words of the said Statute) as an intolerable Burthen.

I will remember (indeed) that Lord Keeper *North*, in his speech, when he introduc'd the new Lord Chief-Justice (what shall I call?) *Scroggs*, I think it was, told him how easily he might (no withstanding the said statute of condemnation) resuscitate and revive that old Star-Chamber, by a Resurrection more glorious, more extensive, in the King's Bench, in its Cognizance, and Jurisdiction; then that old dead (and by Statute damn'd) *Star-Chamber*.

He was too true a Prophet, witness their unconscionable, unchristian, unscriptural and illegal (*nec salvo tenemento*) Fines, without Bowels of Compassion, making a Man an offender for a word; and then ruine and undo a Man and his house, a Man and his Heritage, his Liberty, his Estate, his Honour, and sometime his life: in such an Arbitrary, various and disagreeing Way to themselves as well as to Law, that

that in the late famous Tryal of the Seven Bishops, the Bench it self could not agree, what was Law of the Court.

They all agreed that the Course of the Court, and the Law of the Court were *Synonimous*, one and the Phrase or Paraphrase; but what was the Law or Course of the Court, could not be decided: Judge against Judge, the Bench against the Bar; Atturney that was, against Atturney that is Soliciter General that was against him that is; and the most kilting Arguments, were *Argumenta ad Hominem*, making the same tongue in this Tryal, Condemn, and eat its own words in former Tryals, (*viz*: before they changed Places.)

The Shot flew desperatly from the Bar to the Bench, dreadful doings there were; however they kept a Pother, *Richard* against *Baxter*, and L' *Estrange* against *Roger*, never made such a splutter.

At length, to end the contest, the Wise chief Justice went to Council, and gravely asked the Advice of the Atturney, (Sir *Sam*.... but he was puzled too, and was *Nonplus'd* for the course of the Law of the Court) except for twelve years, good Gentleman! only by bear-say, for sixty year more, as he was told, (by an Old Stager that had been twice a Child, and no man alive could remember, that ever he was a Man, (in the right Sense) the Vacation betwixt the two Terms, (of Child-hood and Dotage) was so very a short Voctaion, if any at all.

I presume sayes one, I presume sayes another,

I presum

I presume violently sayes a third; nay, (*If* presume be the word) then *I* presume also, that in so presuming against Man's Lives and Liberties, they were too presumptuous. Therefore do not you tell me of the Course of the Court of King's Bench, if you know it, you know more then I know, or than the Judges know, when the course of the Court was Arbitrary, and out of Course.

But if it keeps its due course, and pretend to no Dispensing Power in Abrogating the Laws of God, and Christ, and right, reason I fear them not, for *I* hope in God. that *I* shall never by preaching truth, Transgress; but a truth may be a Lyble, as one of the Lawyers urg'd in the said tryal.

Yet the Learned Gentleman (notwithstanding his *De Libel famous*) talk'd without book, and against truth and Law, like an *Oxford Apothecary*. For truth being an Attribute and property Divine, (as light is of the Sun, and whence radiantly virtually, all light Proceeds) can never be any part of the Constitution of a Libel Defamatory. And therefore all the Statutes to which *Scandalum Magnatum* has any Referrence, whether that of 3. *Edw.* 1. 4 or those two of *Richard* 2d. Queen *Mary*, or Queen *Elizabeth*, are only against such as tell false Tales, or false News, whereby Discord may arise, *&c.*

So that in the first place, nothing can be a lybel but what is false, and then it may be false, and yet no Lible, if it do not tend to Discord; and consequently, be malicious or Seditious; as to

say

say a Noble-Man is wet to the Skin, came to his Country House, wore black-clothes, &c. all which may be false, and yet no Lible.

To say a Judge, or Justice gives false Judgement, though it be true, my be so circumstantated, that it may be justly Punishable, as a Misbehaviour, but he shall not suffer by Law as a Libeller, if it be apparently True.

To say, a Lord is ignorant of *Latine*, or as one said in the said Tryal, we are ignorant of Law; *Latine*; whether he said false or true, is no lible (though *I* had said it;) it may be false indeed but no Lible. because it tends not to Discord, but though it should tend to Discord, it is impossible to be a Lible, if it be true, though it may be saucy and unmannerly, because we must not imagine that a Lord is ignorant of any thing; he must be an infallible Man in *England*, though the *Italian Pope* be not so acknowledged: (Wise doings the while!)

But the Learned Judge Sir *J. Powel*, then in the said Case, very honestly and judiciously affirm'd it for a Law, that a Libel must be false, false Tales; it is not else within the statutes on which *Scandalum Magnatum* is founded; and still the course of the Court varied from Law; never was the punishment of a Libeller; or honour-wounder; a Pecuniary Mulct, but (till K. *James* 1.) alwayes the Body by imprisonment, *&c.* repayed, and repair'd Wounded-honour; nay, by 1. and 2: *Phil:* and *Mary*, 3. the greatest Scandalous Words against the *King* or *Queen*, were only Punished by Bodily Punishment, which a man might

might have bought off, (whether the King would or no,) with 100 (not ready money neither the Bill was not drawn upon him, upon ſight there ol) but any time within a Moneth (ſo tender were our Anceſtours of undoing Men for ill words, even againſt the King; much more tender not to undo a Man and his houſe for a frail word againſt a frail ſubject, though a Lord. Honour if it be baſe and Dreggs, is not honour, and conſequently, not wounded or hurt? but if it be true honour it is like beſt ſpirits. Airy and ſpirituall. it can neither be bought nor ſold, nor ever was it known in *England*, that ſo much as a Knight-hood could be ſo baſe an Alloy, as that an Uſurer, (or Scrivener, of *10 l per Cent:*) could purchaſe it, till the Poverty of *Scotland*, coupled with an empty Exchequer, and a King liberal to Prodigality to his Countrey Men, was glad to make poor ſhifts to earn a penny; this for one of making Honour to *Mercenary*, that ſome Gentlemen ſcorn'd to be Knights, whileſt another rich Dame would give 1000 *l.* to be Lady Baronet, that ſo ſhe might take the Wall of her Grand-Dame. But enough concerning Lybels, you'l find none here nor any thing ſtruck at, but Sin and folly: and neither of them are Ingredients in the conſtitution of true Honour; except Honour be Midas'd, as the Eccleſiaſticall Fellows do Sins turn all they can touch to Gold, calling it by a word they borrowed from Father *peter* and *Rome*, Commuting, or Commutation of pennance; a Word that buys Perriwiggs at Doctor-commons as ſilly as it is.

And

And if any Expression of mine (in this discourse) seem too *Airy* sometimes, for so grave and solemn a subject, it is neither forced nor affected Nature will have its Course.

But as it is easier to pick a Quarrell than to end it, so it easier to find Fault than to mend it, and can not a Man be sober, except he be sad? Nor Grave, except he be Dull?

Nor have I permitted one Word to pass with more briskness of Air or Stile, then just what was necessary to keep my Reader awake; and is not it as pardonable (at least) as that dull *Parenthesis* by some Preachers so often inculcated.——— (do not sleep there?) Which is the more Unco-Start and Stare, when he had rocked them asleep sionable before, with his heavy & druzie *Lullable*.

None can expect that my Stile should be smooth in the Sinewy and Argumentative part; it is not to be done.

But, be it as it may: it the subject matter be solid and weighty, let my Stile shift for it self; I am not fond on it, yet blunt as it is, I will neither change it with thee, (Drowzie Mr *Phlegmatick*!) Nor yet with thee, the fittest Frowning and Censuring there, *I* see thee, Formall Mr. *Hypochondriack*.

The Character of the Ceremony Monger.

CHAP. I.

Concerning bowing to the Altar to the East.

THE Cringes and bowings of the *Papists* to the Altar, is in Adoration of their *wafer God* that sits there (they think) enthron'd; and is (by the Homil-

Homilies of the Church of *England*) frequently ſtyled *Idolatry* and the Act of a fool.

But the cringes and bowing of my Ceremony-Monger to the Altar, to the Eaſt, where there is nothing (he muſt confeſs whatever he has ſecreetly put there, (neither more nor better than what is in the Weſt, in the Belfrey, or the Body of the Church; therefore ſome call him a Fool; but (like *Merry Andrew*) though he act like a Fool, he, is more Knave than Fool; and though my noddy pretends that he nods to nothing, yet the old Dotard does not play the Fool for nothing but he is as well paid for playing the Coxcomb in his ſilly Superſtition, as the beſt Merry-*Andrew* of them all, for it is well known what an Influence Papiſts had in three laſt Reigns of B. *Laud*, the two Caſtlemains, and Father *Peter*, who not being able to bring in Popery, or a Biſhop Ellis in a Proteſtant Church, and Proteſtant preferment; (the Laws Excluding ſuch) therefore they encourraged any ſilly Superſticion that was a *Quid pro Quo*; and as like Popiſh Idolatry as Twins of the ſame Womb.

Thus puting the change upou us, and engroſſing a great many of the Proteſtant Preferments Honour, and priviledges to Fellows that were as like Papiſts, and our Churches, and Worſhip, Adorations and Ceremonies, as like Popiſh Ceremonies; and our *Paul's* as like St *Peter's* as an egg is like another, to ſee to; though the Yolks within may perhaps ſhow ſome little Diſtinction; Cerimonious Arminian is no right down Papiſt, for if he ſhould, he could not be capable of his high Seat in a proteſta n hch

and

and therefore he will rather confeſs himſelf a Fool in Cringing like an Aſs to nothing, than be turn'd out of Church and the Revenues thereof, by confeſſing that he bows to things Divine, Tranſubſtantiated from a ſilly Wafer; and rather then loſe his ſoft place in Church or Senate he chooſes rather to confeſs the ſoft place in his Head

But if you take him really for a Fool, you miſtake him vilely; (as I ſaid before) this Eccleſiaſtical Mountebank is more knave then Fool, and bows for ſomething; even when he bows to nothing, he gets Money by't, he gets Money by the Bargain, and though he ſhake is Reverend Noddle, as if it was empty (by making Reverences to any empty place) yet he knows why and wherefore.

For though he ſeems to adore a Non Entity, you are miſtaken in my Man, for he thereby adores his chiefeſt God, (Mammon) And his making fooliſh Leggs to the Altar, like an Aſs was the ready Road to make Leggs at Court and be an Eccleſiaſtical Apuleian Golden Aſs.

For a Coſſerd-Monger get his living and Eſtate (often a great one) by vending Trifles and Trinkets of his own Purchaſe (as Pears, plums or Apples) to that improviment many times that he makes Money (even) of his Rotten Ware.

So a Ceremony-Monger gets his Living and Eſtate (a great one oftentimes) by Trifling Trinkets, and illegal (as well as) non ſenſical Ceremonies in Religion, (or rather by own Superſtition) of his own Purchaſe, or th

Invention of his private Noddle; to that *Improvement* many times, that he grows great in the World, and in the Church; and makes Money (even) of his Rotten Ware, especially in bad times.

For this Ecclesiastical Quack (like other staging Empyricks) always gets most Money and Esteem; and both of them make the best Markets for their Impostures and Rotten Druggs in the sicklyest and worst of times.

'Tis best, with these Stagers, when 'tis worst with all the rest of Mankind: For if men be well in health, and well in their Wits; both these Merry-*Andrews* (that for Money make fools of themselves) may go whistle; they may shut up their Shops, and pull down their Stage.

Risum Teneatis? *Amici*! Come hold your sides, and Look demurely if you can (for your very guts, and spleen) to see a grave Dignitory of the Church, with Tippet and Sattan Cap, a gaudy Cope and Hood (before and behind) Nodding his Reverend head, and making Reverences of humble, that his bristly Chin even kisses the ground (no antick *French* men, or Father *Peter*, cannot vie the Complement) in an humble address to the East, to the Altar, and where there is better something or nothing more then in the Belfry, and in the West Catechize my Don, (for he has been twice a Child, come! ask him (I say) does his Ecclesiastical Don-ship bow and Cringe so supplely (notwithstanding his age) to something or to nothing.

If he answers.... To something; Than take him Father *Dada* for he is thine, list him in the

Service

Service and Devotion of thy Wafer God.

But if he reneages, (becauſe Papiſts are not capable of a Dignity in the Church of *England*) and is forc'd to anſwer, that he bows to nothing then beg him for a Fool and his richer Dignities; take him Merry-*Andrew*; for he is thine? He is that ridiculous Stager that makes a Fool of himſelf, to pick up the Pence; and not little neither: For when Popery will not, cannot, get up to the top of the Steeple or Pinicale of the Temple, (where the Devil ſtood tempting our bleſſed Saviour with the World and the glory of it,) my Ceremony-monger being poſſeſſed, runs mad to be there; which ſince all the Avenues are ſtopt againſt Lord Biſhop God dard and bare fac'd Popery, my craſty Ceremony-Monger claps a vizard over the ugly bare face, and paſs moſt religiouſly for one of the Order, and Reverently with a maſque, does his buſineſs, and perhaps gets a Mandate,------ In a mock-Election of the Chapter, which in their prayers for Divine Aſſiſtance in the Election not only mock themſelves, but which is infinitely worſe, they mock the Almighty GOD too, when they pray Him to direct them in the choice of a fit man: When he is choſen before to their hands, and they neither can will nor chuſe.

If you do not yet know my Ceremony-Monger, I'le tell you his Name.

His Name is Legion, for never was the Herd more numerous, or more poſſeſſed, ſince the Devil entered into the Herd of ſwine; and made them run (like mad) violently down the hill, though

though they are like to periſh in the Waters.

For the Eccleſiaſtical Horſepur (though he) has but a minute (ſober) ſhare of Knowledge, yet he has zeal like mad; And therefore never admits any heartily into his ſpiritual Muſter-Roll or Liſt, but blind Conformiſts; That are preſently Tall Fellows, and preferred if they can, but readily obey this one word of Command, ſtreighten your files, follow your file-leader.

Thus, like horſes in a team, they all uniformly plod on together, muſt gravely and ſoberly (with noſe in his leaders hind-parts) and ſhowel-halters through thick and thin, at all adventures, minding nothing (they poor hearts!) but following the fore horſe, though he go out of the way, as irregularly & illegally, as irrationally, ſaling in to a ſlugh, but deſperatly bent, though not one of them know the way, nor wherefore; nor dar ſay, whether they cring and bow to ſomething or nothing. For they are forc'd to whiſper when they ſay, that they cring to nothing, leaſt the Papiſts (that preferr them) ſhould hear, and then they're ſure to get nothing, therefore are forc'd to ſay nothing, yet nod to nothing.

If I were a Papiſt or Anthropo-Morphite, who believes that GOD ſits Enthron'd in the East, like a grave old King, I profeſs I would bow and cring as well as any Eccleſiaſtical Liber-ham of them all; and pay my Adoration to that one point of the Compaſs, the East; but if men believe that the Holy One that inhabits Eternity, is alſo Omnipreſent, and in every place, why do they not make Correſpondent Ceremonies of Adoration to every Point of the Compaſs?

But I recant my folly for asking a Ceremony-Monger an honest reason of his Cringes, who never (hitherto) could vouch his Supple-ham. Worship to the Altar, to the East, &c: except (as aforesaid) in Adoration of Mammon his God.

But I'le be positive, and Dogmatical in nothing of this Nature, I'le forswear nothing but building of Churches, after I have first pull'd them down; as one did (a certain Chappel) in the memory of Man, because the Chancel stood East and by Nore a little sidling, whereas it should have stood better, due East, that (with one Cringe) he might bow to the Altar, and the East also; he was the wiser, for so he kills two Birds with one Stone; and one single Bow (by this laborious Regulation) will serve to the Altar, and the East also; so to ease his unweildly body, he punishes his Purse by Ecclesiastical policie, (called) Commutation; O the Wit of an Ecclesiastical Politcian! But *Fortuna favet fat*---Fortune favours *Fat Flocks*; a poor man might have been beggar'd by such a venture, but the old dotterd (Mr. *Superstitious Noddy* was his Name,) made Stairs of the Chappel-Stones, & so got up to the Top of *Pauls*: But let the Ceremonie-monger by his Foperie grow never so great, he is paid in his own Coin, for in requital, his only Adorers are Women and Fops; or such as love any thing that is great, onlie because it is great: May they not by the same reason adore an Asses Head, with Flapping Luggs, for they also are great, very great.

Thus the Hogen-Dutchman got monie, being carried about from *Fair* to *Fair*; amongst the Fop

Fops that admit'd his Brawnie-Busk, the result of Bacon and the Butter-Box.

The greatest Ingenuity of my Ceremonie-monger, is, that of an Ape, (*viz.*) imitation or Mimickry) for the Monkie has indeed something of the Visage & Resemblance of a man, (and so has the Ceremonie-monger's worship the Face of Religion and Devotion) but both of them wants Reason, and therefore the more abominable, and of all brutes, most odious to rational men.

Simia quam similis (*turpissima Bestia*) *nobis*,
Of Brutes, none are so loathsome as the Ape,
Wanting Man's Soul, he only has man's Shape

But such is the force of Mimickry amongst Fops, that it is far more easie to make a cringing dancing Ass, then a dancing Horse in our Academy; but the mischief is, there it so many of them, they are not a Rare show; they are so common, that it will not quit cost to carrie them about, and show them at *Sturbridge-Fair*, or *Bartholomew Fair*.

Come, Friends! You shall see one the Youngers (the Foal of a cringing *Ass*,) for nothing.

Come to your Postures, Lad! Hold up thy Head and in thy Chin, thy Breast out, and thy Belly in: Now, your Reverences,...well done; Face about again; down, I say, close down...to the East, to the Altar, &c. well done; there's hope in thee, thou mayest come to be a tall man in the Church, in time, if this Trade do but hold.

For my Ceremonie-monger is an Eccleſiaſtical Thomas Anello (or corruptlie & vulgarlie) Maſanello, a deſpicable Tool to look on, take him out of his Robes, as ſillie a fiſher as heart can wiſh; and yet he may grow great by his trivial Occaſions, the ſcrambling for a little roten Ware (Nuts Apples, in midſummer moons, when the people run mad and are oppreſſ'd.

But the worſt is, This beaſt of the people is ſoon abus'd, and ſoon diſabus'd, and is ſeldom long and quietlie (in *England*) beſtrid (*I* will not ſay Prieſt-ridden) by Fops; they are apt as ſuddenly to play as *Jade*'s trick; and after they have huzzi'd loud *Hoſanna*'s one day, ſoon after ready enough upon a contrary provocation, to cry *Crucifigite, Crucifigite.*

Yet the fool Maſanello truſted to the unſteady populace (which made him inſolent and inſufferable, proud and moroſe) till the ſame Mouths that cry'd him up, ſoon after were ready to eat him; dragging at a Horſes tail, whom ten dayes before, they cry'd up to the Skies; they would have done the ſame to a broom-ſtaff, if it could but have ſtood them in ſtead, or could help to withſtand the gabels and oppreſſion; bu. the fool thought that the people ador'd his (own) worth, which ma de the fool inſufferablie petulant, and was his Ruine.

Yst (after all) now tha I better bethink my ſelf, and that ſeven years ago (in my Black Nonconformiſt) I did (in vain) waſh this Æthiope, I'le even compound the buſineſs with my Ceremony-Monger.

And becauſe he has been many times a topping Eccleſiaſtical

Ecclesiastical fellow, proud, and stomachful, uncontroulable and wilfull, right or wrong he will save his Will, his swing, and his way, (let who will stand in his way) therefore since he sayes, he will stil bow like a *Pope* to nothing (for he dare not say the Wafer is there hid (slyly) under the Carpet, nor yet that God is more there than every where; yet) I'le grant him a License upon two conditions.

1*st*. That he never shake his empty noddle at the Altar, but when it is cover'd with a cap (a Sattin cap to chuse) the more decently to hide the soft place in his Head.

2*ly*. That also then he hide the *Popish face* of Adoration, by putting on a Protestant Vizor Masque (not only that his blushes be not visible (a Brazen face may do that) but to cover the Popish physogomy, let the undiscerning and superficial Judgement of the vulgar, spy it and nothing else; (for they search not the inside) & consequently handle him, as if he really were a popish Priest: His Cope, his Hood, his Spurplice, his cringing Worship, his Altar with candles on it, (most nonsensically unlighted too) his Bag-pipes or Organs and in some places with Viols and Violins, singing Men, and singing Boyes, &c. are all so very like Popery, and all but the Vestments illegal) that I protest when I came in 1660. first from beyond Sea to *Whitehall*, and *White-hall*, I could scarce think my self to be in *England*, but in *Spain* or *Portugall* again, I saw so little difference, but that their service was in Latine, & ours in English; but less intelligeable and less Edifying, (for one half thereof) than Latine, by reason of the Inarticulate Boatus and saying, whilst all the people read half the Psalms

with

with a noise as confuted, as the rumbling thunder (as I will prove more particularlie by and by) that any man in the world that had seen High-mass beyond Sea, must say, that the contrivance of both was to keep people in Ignorance, the Mother of devotion. Faith comes by hearing (saith the Scripture) but the papist and Ceremony-monger, make as though it comes by seeing, they are all for a show a vain show. And shall not those that sin before all, rebuk'd before all? That all my learn, and all may be comforted?

But may some say to me, perhaps, that I talk very boldly; why, do I? And do you think in your Conscience, that they do not sin more boldly There is a sinful bashfulness, in being loath to reprove, as well as an impudent sinner, and a Whores forhead; And shall a Brazen Ceremonie monger dare to transgress the Laws of God and man, & Right & Reason. And is there not a man (among us all) that has Courage enough to attaque him.

Let him huff like a Blasphemous *Goliath* I fear him not; (if I were Young and in my Prime) much less now, when there are so few Sands in my Hour-glass of my Life yet to run out, by the Course of Nature; the greatest Wrath can precipitate but a few minutes; die we must, and can anie man die or suffer in a better Quarrel, than in vindicating the Laws of God & the King, in spight of the Pope in *Italy*, or anie other in his likeness.

CHAP. II.

Of implicite faith.

THat man has neither Worth nor Honour in him, that does not trulie love and honour

nour a person of Honour, and true Vertue and Worth; and so much the more, for the Grandeur; but to idolize a meet image, because a great golden image, and because (*Nebuchadnezzar*) the King set it up, what is it but Poperie Idolatrie, or Flatterie or Fopperie; I know not how to absolve the Princes, in *Dan.* 3. 3 the Governours, the Judges, the Treasurers, the Counsellours, wise Fellows & the Sheriffs, when they adored the golden image, which *Nebuchadnezzar* the King had set up, though I confess being sixtie Cubits high, as high as the top of the steeple, it made a great Figure in the World

And what can my ceremonie-monger say more for himself, then that great golden image? Both of them have a great face and Bulk, but want Reason for their standing, and are dumb and blind.

For my ceremony monger in the Church (I am in good earnest and in sober sadness, telling a woful Truth, which has almost ruin'd our Church) does almost all his great Acts in the Church (like the Papists) by blind Devotion and Implicitie Faith.

Is there anie to be admitted into the Sacred Function of Priesthood? (who ought to be apt and fit for so great, so Holy, and so Divine an Office; otherwayes, the contempt of the Clergy, and a contemptible Clergie, is the necessarie and sad Consequence) yet this hustled up by Implicite Faith in Mr. Archdeacon, or some easie Deputie or Surrogate: The Bishop that Ordains is not bliged to know anie thing of the matter; but goes upon Trust for all, in that great Works of

Ordination

Ordination, as you may ſee in the words o
Ordination in the Common Prayer Book? all
done (I ſaid before) by Implicite Faith, as th
Papiſts call it; but this more ſilly than Poperi
for it is more rational to believe as the Chur
believes, than to believe as a ſillie Surroga
believes.

Is there a man to be thrown out of the Church
This is done by Implicite Faith too, in an ea
Surrogate and Sell Soul Regiſter, that perha
has not paid the laſt payment for his place, a
Monie muſt be had; whereas the Biſhop th
ſignifies it, knows nothing of the matter, nor
the Proceedings or Proof; but by Implicite fa
in the Regiſters *Certificate* it, as a foreſaid; a
then the Judges grant a *Capias* by Implicite Fa
too in his hand, that knows nothing of the matt
(neither) of his own knowledge.

Is not here fine doings the while, in the gre
eſt of Church works? The out and in, The
and ont is all by an Implicite Faith, more irrati
al than that of the Papiſts.

Nay, the poor parſon of the Pariſh muſt neit
will nor chooſe, but muſt, in pain of the L
Excommunicate, and deliver to Satan any b
that the Regiſters Hand and Seal marks out
Anathema, by meer Implicitie Faith in Pope-S
Soul (the Regiſter.) ſo when the devil and
Jaylor has worried him and tortured him (as t
do ſuſpected witches) ('till they confeſs) he
be willing to ſay or do any thing to get ou
the Tormentor's Clutches, and the excomm
cated Perſon humble enough to open his Pa
Mr. Regeſter; Poor Parſon muſt abſolv
ag

again, by the old and Implicitie Faith in the Register.

In Confirmation too, all's done by Implicitie Faith in the Parish-Priest; nay, usually not so well, but hand over head to all that kneels for it, though some of them to my knowledge, were never Baptized, nor can yet say the Creed so well as it is possible to teach a Parrot; nor understanding one Article thereof much better than a Parrot: Here's fine doings! & a rare Constitution to fight for, Tooth and Nail, Swear and forswear, by a blind Devotion and Implicitie Faith, and scarce a man knows wherefore; But no Kettles make so great a sound and Noise, as those that are empty.

But when men go out of God's Way, the further and faster they go, the further and faster they go astray.

The very Disciples of Christ, (as well as Popish Priests & Cardinals) fell to Justling one another (even in the presence) for the place, the chief & uppermost; but our Lord told them, they behaved themselves more like worldly Princes then his Disciples; saying, it shall not be so amongst you.

Pride says, *It* shall be so; but will my Ceremony Monger on his Death-bed, and at the tremendous Judgement Seat, say so, as he does now; in spight of Christ and his word? I am your humble Servant, sayes the *Pope*; nay, your Servants Servant, *Servus Servorum*, yet Lucifer himself is not prouder.

Dear Brother, sayes a Popish Bishop, in his style to the rest of the Presbyters, when at the same tim he makes no more of them than a meer

Page-

Pavement, in ſtate to walk on and trample; mony too, the pooreſt Prieſt muſt give his Highneſs, tho the Family at home want Bread: nay, the poor ſheep muſt not bleet neither, but tho clipt twice a year, like ſheep before ſhearers, they muſt be dumb; ſo open they not the Mouth; yet I told the Outlandiſh Biſhops ſeven Years ago, of this unconſcionable avarice to as little purpoſe, in my naked Truth, ſayiug, I have read that *Pharaoh*'s Lean Kine eat up the fat ones, but for the Fat to eat up the Lean, 'tis moſt unconſcionable, have a care of bare bones, leſt they ſtick in your throat, or in your—what ſhall I call thee? Eccleſiaſtical greedy-gut! you'l never leave your Gormandizing, 'till you ſurfeit, I fear.

This is the true Reaſon of Implicite Faith in *Italy* and *England*; Biſhops gape more then they can ſwalow; in ſpight of that terrible Thunder--- Their Blood will *I* require at the Watchman's hand---They have a charge upon them, that no fleſh alive can diſcharge; Biſhops and Curates ſays the Common-Prayer; implying that we the ſmall Fry, are only Journie-men or Curates to the Biſhops; well, with all my heart, the greater Charge lies heavie on his Soul,

No, (he may ſay) though I cannot be here at theirr too, yet I have Journie-man everie where must by implicite Faith believe my Journie-man my Proctor, my Surrogate and my regiſter, but requita', they alſo by Implicite Faith believe

Is not here rare doings? And all this Inconveniencie came at firſt only by Avarice end Ambition, which a whole Dioceſs and ſometi a Deanery, and a rich *commendum* added th

nto, could not glut; well, that's as to the wa-
s, if they were twice as big, one man can make
shift to swallow. Yea, but as for the Work, it is
possible to superintend, or Episcopize with one
ir of eyes; then came (first) into the Church,
mplicite Faith in their Journie-men, and of all
ournie-men, chiefly, the Arch-Deacon's call-
d *Oculi Episcoporum*; there are but five pair of
ch great Implicite Eyes in our Dioceſs; and if
ey could see without spectacles, they would
e the better Eyes, I think: But the Prospect
too far, all over the Dioceſs for one Bishop to
e or superintend; But who made that Porspect
o large? *Paraecia*, a Parish, by our ancient
anons, signifies a Dioceſs, and a Dioceſs was
o larger than a Parish, 'till Popish Avarice, and
oundless Ambition taught Pluralities.

A good Bishop, if he keep in his bounds, as
he King's Commissioner (not fancieing that
e has or can have anie New Spiritual Character.
r greater Spiritual Character than of a *Presbiter*
s appears by the Words of Ordination of both
f them) the same, the verie same, in all Essen-
ial points; onlie the King's Mandate or Com-
mission, gives him an Ecclesiastical Character
nore then he had, and a Temporal Character by
making him a Barron of the Realm, with Lands
nd Honours annext; and not one jot too much,
he make good use thereof, in Hospitality,
Charity, and some what too as an Umbrage a-
gainst Contempt; the Wages are weel enough
bestowed if he be fit for the place, pious, prudent,
and learned; and he has as lawful a Claim and
Title to them, from his Predecessors, as other

Lords

Lords or corporations; and cannot without great in justice, as well as dangerous President, be bereaved of them; who but a fool will go about to remove Groundsells and Fundamental constitutions?

But his work is so great, and the necessary Qualifications so eminent and Extraordinary that no one man is fit for so great a Charge; and those that are fittest, will scarcely accept it, the Temporal Honours and Rewards are no Temptation to them.

For a Bishop ought not to ordain any, 'till he has first by his own Examination and Knowledge, found their fitness for so great and holy a work: not trusting by Implicite Faith to Mr. Arch-Deacon, nor Mr. Deacon's Deputy.

And how can he with a safe Conscience, deliver a Soul to the devil by Anathema, when he knows nothing of the Nature of the Crime nor Proof? except by blind devotion or Implicite Faith in the Register and Surrogate, Mr. Necessity? so Men call him, because he has no Law.

So that the grand Distempers of our Church, do all proceed from this Original sin, radical in our Constitution; and no art of Man can cure it, or save us from a contemptible Clergy, and more despicable (as well as prophane) Discipline, but by applying Remedie to the very Constitution, which is neither incurable nor hard to cure, if wise and willing Physicians do but use their skill.

When boy-Popes and boy Bishops, or ignorant and unlearned Bishops by favour, Money or Friends, were advanced; they neither durst attempt

to

to Examine a Scholar's fitneſs for the holy function, nor could do it, whithout betraying their own unfitneſs and ignorance; which begot Arch-Deacons, they ſerved for Eyes to the blind, and at general Councils, uſually for Mouths and tongus, and Brains too: The Dotage of Biſhop *Alexander*, brought Arch-Deacon *Athanaſius* into the firſt Councill of *Nice*, which brought him into requeſt and whenthe old man died, into the Biſhoprick alſo of Alexandria.

But above all the Implicit Faith-Men, I ever read, have my Commendation remembred to the Pope, in the words of Cardinall *Bellarmine*, lib. 4. *de Romano Pontifice*, cap. 5. *Si papa erraret præcipiendo vitia, vel prohibendo virtutes, teneretur Eccleſia credere vitia eſſe bona, & virtutes malas, niſi vellet contra Conſcientiam peccare*; If the Pope err (that's a full too, good Cardinal as wiſe as ye are) by commanding Vice and prohibiting Vertue, yet the Church is bound to believe, That vice is good, and Virtue evil; except the church ſin wilfullie and againſt conſcience.

Even ſo, if a Biſhop by implicite faith and Error, Ordain a vitous, or ignorant perſon a Prieſt or Biſhop; and Madam Portſmoth or Father *Peter* help him to a Preſentation or Mandat, everie thing may be done that has been done or ſhould ſilence a vertuous Preacher, yet the Pariſh or Dioceſs muſt, (I ſay) muſt accept him, for their ſpiritual Shepherd, Guide and Watch man; though he be never ſo blind a guide, never ſo wolviſh or cruel a ſhepherd, never ſo dull and drowzy a Watchman or Reading-Don; or Copy

holding Plagiary; except they will be wilful Sinners; though he ſtarve their Souls, they muſt feed him with the Tythe-ſheaf, and the Tythe-pig.

He's not fit to be call'd to the Bar, that can just read his breviat though he tell the Judge he has notable books in his Study, that argue the Caſe, and ſtate it notably, but he Carries them not about, never in his head.

Nor is he fit to be a fellow in the Colledge of Phiſicians, becauſe *Galen* and *Hypocrates* lie mulding in his Study, nor is he fit to be free of the Pulpit, that if his Sermon book fall down out of his hand, muſt alſo come down as wiſe (a man) as when he went up; let he Curtain fall too, and the Play's at an end; good night, *Paſſon.*

But all Preachers have not Memory nor Elocution and preſence of Mind; No, no, But than, there's a good Thraſher, or a good Cobler ſpoyl'd, to make a bad perſon, a poor Tranſcriber, and a dull Tranſlator, whoſe Character next follows.

CHAP. III.

Of the Reading-Dons of the Pulpit

THis Eccleſiaſtical Sophiſter, is a true Son of the Church of *England*, (that ever was) and devoted to her Service, (as in Duty bound) for ſhe gave him freely all the Devotion he has, namely, the Common-Prayer-Book and the Homilies: which are very good things to all but to him a God, (a Creature) by which as

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Church-man (though as lean and cadaverous as a Church-Mouſe,) he lives and moves, and has his being.

But as true a Son of the Church as he is, yet he is a baſtard Divine, but made a Denizon Eccleſiaſtick, and free of the Church by the King, and (notwithſtanding his ſpurious Original) Legitimated and made capable of Succeſſion in Church-Lands, Honours and Dignities, by act of Parliament. *Viz.* The Act of *Uniformity* in *England*, in *England*, (I ſay, for in the whole Proteſtant World, that Act has no parallel, nor this fellow (I characterize) any Fellow in the whole Chriſtian World, but ſuch as himſelf; he is a None ſuch all the World over, in all Churches, except what he call's, (and he may well ſpeak well of her,) the moſt *Incomparable* Church of *England*; not only the Proteſtants all the World over, but the very Papiſts, nay, the very Stage-Players would kick him out, the very Boys and Wenches there; nay School-Boyes muſt ſay their parts better, or they are ſure to be whip'd for't

Nay, the Stage players would have no Cuſtomers (except they could get Penal Laws, and a Conſtable, A Jaylor and Apparitor, to drive them by Schoales to the playhouſe) if they ſhould admit any ſuch dull Tools and Actors, that could not ſay a word without book; but muſt read every word they ſay, or elſe they are dumb: for, take away the play-book, or Notes, and they are mute as a fiſh; the play is at an end, though you have paid your Money

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(ſome ſmall note indeed) or prompter the beſt may need ſometimes, or ſome Breviate:) even ſo my Reading-Don Eccleſiaſtical is a noteleſs Fellow without his Notes, and worſe than an Aſs (for he can bray without book) nay, worſe than a Peacok; for he can yawl againſt Rain) but this Gay Fowl has nothing that ſpeaks him divine, but his gay out ſide.

The Prophet *Ezekiel* calls him Dumb Dog that cannot bark; meaning not that theſe Dum Prophets or Dum dogs had no Tongue, and could make no barking Noiſe; but when he ſeeth the Sword or a Thief coming he giveth no warning, but being ſen ſenceleſs and noteleſs, is therefore a dumb dog.

For he (Poor Heart!) has his Leſſon before him, there is his ſtint, like a Horſe in Mill; he cannot go out of the Track, if he does, he muſt leave work: If the Notes drop out of the Pulpit, or the Candles go out, or the Spectacles fall down from his noſe or a dark day, or any ſuch woful diſaſter befal him his buſineſs is done, he needs no Biſhop to ſilence him; Come, Sir, you may (even) come down, out of the Pulpit, The play is done.

Nay, his very Prayers to Almighty God in the Pulpit, he is glad to read them too, except perhaps he has (like a Parrot) got a few words by rote, which all the people of the Church can ſay as well as himſelf; For like a turn-ſpit Dog in a Wheel, he keeps a do, but makes no Progreſs.

For (alas! for ſhame and ſorrow!) how ſhould he ſpeak to GOD, who is a Spirit, from his

his heart or Spirit; or to the people's Hearts, that never had any Devinity in his Head or Hearts: It is sufficent that he has it in the book of Homilies or in his Notes (*stylo Novo*) of a nother Sermon book that is more in Vogue and use, because more adapted to our present Language and Age. Stole! said *I*, he'll bring his *Action* against me, of *Scandalum Magnatum* perhaps; but I'll prevent him, for *I* recant.

He did not steal his Sermon, nor Sermon notes for they were his own upon a double account; first, because he lawfully bought and paid for them, six pence a piece; witness, the Book seller: secondly, because all the Sermons in print are dedicated to him: To the *Reader*---All To the Reader, and sometmes, to Coaks him out of six pens, *To* the curteous Reader.

If parents have a Rickerty Son, and crook'd legg'd, and backer-knee'd; he'll serve to make a person, his Cassock will hide his Legs: Is the poor Child pur-blind also? He'll serve to make a parson say his parents, if he have but eye enough to spy Advent Sunday, the day of the Month; and the first and second Lessons for the day. Is he a half witted Lad? He'll serve poor Child, say his parents, well enough for the pulpit, if he do but hold his Notes to his pur-blind Eyes, it is but holding them the closer, and the business done; especiallie if his parents or friends scrape Acquaintance with a patron, I know how, or buy an advousion or the next Advoydance.

And then make room for the parson, a true Son of the Church: Why do you smile? It is too seri-

ſerious, too great, and too diſmal a Truth and Miſchief, to draw Tears from your Eyes by laughing; you have more cauſe to be weeping *Jeremies*, and make Lamentations at ſo miſchievous a conſtitution of a Church, in making Watchmen that are blind and lame, and dumb, being ordained unto Holy Orders by blind implicite faith: which we all condemn in the papiſts, but in the church of *England* draw a new Scence? and it is received with Applauſe: Oh poor *Engliſh*! A fooliſh people and unwiſe, though the moſt courageable and beſt Hearts, as well as the moſt plain hearted Nation under Heaven.

You think (now) that this is a Romance, and not literallie true; well then, ſo let it go; 'Tis ſo much the fitter for this character of a ceremonie-monger, which is all Romance.

A Romance! What's that? It comes from *Roma*, *Rome*, the Ground and plat form of the trueſt and beſt hiſtories of the truth, & the Scheme of the greateſt Acts the Sun ever ſaw.

And a Romance is as like true Roman Hiſtorie as my ceremonie-Monger is like a papiſt, he is not a papiſt (he ſayes) no he is not a bare fac'd papiſt; I'll do him right; but to ſee to, he is as like a papiſt as ever he can look, and his Devotion as like poperie as ever it can look, He does not ſay the Maſs indeed in Latine; but his Hood, his cope, his Surplice, his Rocket, his Altar Rall'd in, his candles, and cuſhions, and Book thereon, his bowing to it, his bowing or rather Nodding at the name *Jeſus*, his Organs, his violins, his ſinging Men, his ſinging-Boyes, with their Alternat Jabbering and Mouthings, (as Unintelligible

Latine-Service) and ſo verie like poperie that I profeſs (when I came from beyond Sea, about the Year 1660. To *Pauls* and White-Hall) I almoſt thought, at firſt bluſh, that I was ſtill in *Spain* or *Portugal*; onlie the Candles on our Altars, moſt Nonſenſicallie, ſtand unlighted, to ſignifie, what? The darknes of our Noddles, or to tempt the candlers to turn, down right, *Papiſts*, as the more ſuitable Religion for their Trade: for ours mocks them, feeds them with Hopes onlie, he gapes and ſtares to ſee the luckie Minute when the Candles ſhould be lighted, but he is cheated, for they do not burn out in an Age.

But the Foppery is Homogeneal, all of a piece fooliſh and illegal Ceremonies all over, only my Ceremony-*Monger* has got law of his ſide for his Surplice, and his Common-prayers, which are both very good things, and though perhaps he may be perſwaded to part with the former, if you take away the latter, *viz*: The Common-prayer-Book, ye had as good cut out his Tongue; nay even ſew up his mouth alſo; for he has no occa[illegible] on for it, nor for his Teeth neither, for his [illegible] muſt ſtarve, and he as lean and jejune as his Soul: Therefore, as you love his Life and Soul, let him have his Common-prayer-Book, or elſe his Curate will have nothing in the World to do, but muſt be forc'd to turn *Sexton*; why ſhould not the Dead bury the Dead? The dead in ſin, bury the dead for ſin, to ſo lifeleſs and ſpiritleſs a thing is Religion reduc'd by myceremonymonger nay, ſome of them in their pretended prayer before Sermon, do mock both God and the people, praying

praying; or pretending to pray as the mouth of the people in the pulpit, and yet (like good *Hannah's* private prayer) their lips only move, but their voice *is* not heard.

Old *Eli* thought the good Woman was drunk or a fool, to talk to her self; but she designed only private prayer.

But certainly the master of the Ceremonies, is either a Fop, or a Mad-man, or else takes all the People for a Fop of his own making, to have only a handsome gaze at the parson, whilst he acts his *Mumery* in the pulpit.

Why does the pulpit stand aloft, but that the Preacher should lift his Voice like a Trumpet, that all the Church may hear, or else what does he do there? The Papists indeed do vindicate Pictures in Churches, as being the Lay-man's History, though he know not a letter in the Book, his eyes may read by seeing a Picture; And thus my Ceremony-Monger brings up his Fopt in Ignorance, and ignorant devotion! they know nothing of the matter, and cannot say *Amen*, tho they do not know what; it is no matter for that, for (just like popish Mass, called *Secreta*, which the Priest mumbles to himself, so our Foppish Ceremony-Monger that must be like a Popish Priest, or else perhaps he had never come to so high a Pulpit, and place in the Church, he must mumble to his Prayers, though in Pulpit, to himself, because it is just as the Popish Priests do, that make as if the people need not Pray, nor believe the Priest prayes for them, and believes for them; keep them blind, sayes the Priest, and

then

then you may lead them by the Nose, which way you please; O poor *English Fops!* To be fop by an Old Fop, that is as much or more an Hypocritical Knave than a fool.

And I am the more apt to believe it now, because the mumbling Hypocrites never mumbled so much, and so long in the pulpit-prayer before Sermon, as now a dayes in this Juncture and Revolution in the Kingdom, and change in the Throne; to pray for the Abdicated King, would he to own him and popery with his mouth, but he dare not do that, they have only his heart at present.

And to pray for their Sacred Majestie's, our Soveraign Lord and Lady, King *William* and Queen *Mary*, they are such strangers to his Heart, that he chuses rather not to pray at all, in his own prayer before Sermon; or not at all to be heard, till such time as it may be gues'd, he had done it to himself, talking (as they say Witches do) to himself in the pulpit, most prophanely mocking God and the people, by pretending to speak when he only mumbles with his lips; for if his Voice be heard, the crafty Hypocrite thinks that some body will tell (because the Tongue tells) who he is for: Whereas now the *Fox* lies fearing and lurching to see which King will get the better, and then, (and not till then) he will declare himself, and in the *Interim*, this Ambodexter reserves himself; for he is true to no Interest, nor to any Religion, but that which most tends to the Advancement of his only God *Mammon*, and his Curate only runs the Risque, in praying for King *William*, and Queen *Mary*.

In short, (for I am quite tired and sick of him) his Church-work is just like his Church clock, moved extraneously by outward Weights, Wheels, Springs or plumets, but has no inward or spiritual Life or Motion; such is his prayers, such his Sermons, (though he have a Budget ful) Dead, Dull, Spiritless, Lifeless, *frigid*, and perfunctory Devotion; he never converts any man except to sillie ceremonies, because himself is not converted to any thing; else his words die before they reach the heart of his hearers, for how can they well come to the Heart of his Auditors, when they never came in, nor from his own Head nor Heart; he is the great Stock-logg of the Church, that has neither fire nor heat within, the little he has, is all out-side, superficial, and without it, takes up a great deal of *Room* indeed, but it is good for nothing in the world, but the dung-hill; he is that Salt that has quite lost its savour, if ever he had any, and good for nothing, but to be troden under foot of Men, and reliſh'd by none but such as have lost their Taste, or never had any.

I'le tell you how you may be quit of this Ecclesiastical copy-holder; all his Tenure and Title to the pulpit is copy-hold, get but his Notes, or his copies from him, and the pulpit will not hold him, he must come down and hire a Journey-man of more Skill, if any such can be had, for *Money*, so to debase himself to be Surrogate to a rich Fop, that with his silk cassock, and scarlet hood runs away with the Grain, whilst poor Threed-bare crape takes all the pains.

Yet, even these are scarce to be had for Love or Money, for the Ceremony-monger has so

polluted the Fountains of Learning the *Universities*, that where shall a man sooner meet with noisie Impudence, and gingling Nonsence, (a sounding Brass, and tinckling cymbal) than in the two great St: *Maries* Pulpits in the *Universities*: So that if God be not the more merciful, and their Sacred Majesties the more careful of their Academies, the generality of the Clergy most be like the *Scribes and Pharisees* in our Saviours time, painted Sepulchres, gay without, fine Ornaments without, but within, nothing but Rottenness and dead-Men's bones.

Just as we were in the Church of *England* (I remember) fifty years ago, in the Reign of that great Master of Ceremonies, little Doctor *Laud*, that did so discountenance lively and edifying Sermons, or almost any Sermons, that a man must have travell'd for it, and far too, if he heard any thing but the Common-prayer and Organs, above four times in a year indeed, now there is so many Sermons in print, that we have plenty in the Pulpit, though generally such discrepant, Heterogeneous, and Immethodical Stuff, as being compos'd of several printed Sermons, a patch here, and a patch there describ'd, that they are like a Beggars Coat, or a Tailors Cloak-bag, made up of party colour'd Lists and patches, they are so dis-compos'd by the *Plagiary*, in wise prudence, like a thief that takes By-Roads, for fear of being known, pursued, found out, and taken by the Hue and Cry.

Therefore this *Plagiary Reader*, conscious of Guilt, disguises all discovery, if possible, like the crafty Hare that makes false steps and doubles

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in the snow, when she is *near her form*, for fear of being *tracked* by her steps, and *traced*.

Thus this *chattering jay* has nothing good about him, but the gay feathers, his carcass is worth nothing but to dung the land; so that the Church; you see, the Church can breed vermine as well as the Barn.

CHAP. IV.

Of Reading the Psalms, Te Deum, Athanasius's Creed. &c: Alternately, every other verse by the people

THis is such another nonsensical ceremony, that it is point-blank against *Holy Scripture*, as well as against *reason and edification*; and neither Canon of the Church nor Rubrick, or rule in the Common Prayer Book, to vouch it, and punishable therefore, *by the act of Uniformity*.

If so, then where is the *Brains* (you'l say) of all our *ceremony mongers*? where do you say? They are there where they always were, but never consulted in any of these illegal and silly ceremonies; *further then, whether are they like popish ceremonies*? That's the *Test*, that's the *Testimonia!* that first gave them entrance into a *Protestant Church*; and the Papists finely laugh at us and diride us, for being *their Apes* (as I have heard the Popish Fryars beyond Sea jear at us for the *mimickry*) *grave English Noddles*, that have no other reason nor Religion for what they do, but that they are the *Popes Baboons*, in spight of holy Scripture, right, reason, true Religion, and the Laws of the Kingdom.

This confused noise of the people, is not *Articulate*, but an *unintelligible and brutish braying*, one Mans voice drowns the accent and articulation of another

another, and therefore is no more intelligible than the Latine Mass, and I suppose that the best Reason that can be given for it, is, that it keeps the people ignorant, if they cannot read, of at least one half of the Psalms.

The next step may be, if this be suffered, that the people shall read one half of the Chapters two; and then though the vulgar cannot kept together from hearing the Scripture, they shall be debarr'd one half; in time, we may go further, we are just in the *Popish* Road, that debars the vulgar from the whole Scriptures.

Read but the 1 *Cor.* 14. 11. 23. 26. 31. 33. and if you fear God, you will never do so any more; Latine Prayers, or prayers in an unknown Tongue, or an untelligible Tongue also, are Prophesses or Preachments in an untelligible Tongue, by the confusion of which, GOD is not the Author, but the devil and the Pope invented these confusions, by them to beget the Mother of Popish and Seremony Mongers Devotion, Ignorance. For, saith St. *Paul*, in the 1 *Cor.* 14. 11. If I know not the voice, I shall be unto him that speaketh a Barbarian, and he that speaketh shall be a Barbarian unto me.

Hear is a plain Scripture against the confused noise, No man can know the meaning of a voice that is not Articulate; but what cares a Ceremony-monger for Scripture? Give him his God, give him his Mammon, give him his Popish Mimickry, but while he makes himself a popish Ape, he makes dull *English men* both Apes and Asses.

All the Reason that ever any of them can give for this profane Folly, is, that the singing Boyes

doe it, and the great Heads doe it, and therefore, the silly people, like the Papists say, must not we believe and practice as the Church believes and practises? meaning, by the Church, the Clergy, the rich, the great, and the gay Clergy.

And if this must be a Reason, why may we not as well believe and practise, as doth the Pope of *Rome*, as well any old Innocent hear at home.

We talk of hatting Popery in *Italy*, we do well; but not a jot better for us, if we follow the same implicite faith in *England*, that the *Italians* do in *Rome*. Thus the Prophets propheſie falſly, and the Pireſts bear Rule by their means; and my people love to have it ſo, and what will ye doe in the end thereof?

Let all things be done to edifying, (ſaith the Apoſtle) and ye may all Phropheſie, or read; for if Reading be not Preaching or Propheſing, we have abundance of dumb Prophets, if it be not a *Bull*, in *England*, 1. *Cor.* 14. 31. *Ye may all propheſie*, read or preach, *one by one that all may Learn, and all may be comforted*; Implying evidently, that there can be no Learning, no comfort, no Edification in our confuſed and babling Superſtition; which is juſt like the Goſſips Chat where all Tongues wag, and all are Preachers and no Hearers.

Since therefore, God is not the Author of this Confuſion, neither Law, Canon, Edificatio Rubrick, Reaſon, Act of Uniformity, Religio nor Scripture to vouch it, but point blan againſt all theſe, tell me how it came here except from the devil and the Pope? Short Ejacu lations, as *Amen*, LORD, have Mercy, or re peating after the Articulat voice of the Miniſte falls not under this Cenſure.

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But I wonder who taught the Women, whose chiefest Beauty is modest Silence, who taught them to Prate in the Church? they are so full of Tongue, you'll say, that perhaps a little teaching would serve.

I never suffered such a confused babling in my Church of *all-Saints*, Let them play the fools, and Popish Apishness, some where else, I never would permit them, at which abundance of people took Snuff, and because they might not be *Superstitious Apes*, they would not come there at all: a good riddance of them, they left the Room to to their betters; for we want nothing there so much as *Rome*.

Is there not some fear, least we all be *Beg'd*? Beg'd? For what? for wise men? No; but to repleniſh the Colledge of *Gotham*; we are topping Fellows, if the Pinacles of the Temple stand in view; which is the way thither.

Are we not all as silly as that *Cardinal*, who says, *Sit ergo Dominus noster papa baculus in aqua fructus, absit tamen ut crederem quod viderim*: Let our Lord the Pope be a staff, partly in the water, seeming crooked, yet God forbid that I should believe mine own eyes. Like Cardinal *Bellarmin*, who makes *Ignorance*, not Understanding, the Ground of Faith: intending surely, that none but Coxcombs, priest-Ridden, should be of the Church.

This Ceremony-monger carries one infallible Mark about him, you may know him from a thousand, for he sets such a value and price upon his Illegal Trinkets and Ceremonies, that if you take them, or offer to take them from him, he cryes out, and roars

and roars like mad *Micah*; *Ye have taken away my Gods which I made, and the Priests, and ye are gone away, and what have I more? And what is this that ye say unto me, what aileth thee?* Would it not make a man bellow and cry, to lose the *Diana's*, by which he got his wealth, and on which he chiefly values himself, because it made him a man of value, and those that are his Favorities, on whom he puts the greatest value, that trinket after him, in a blind, implicite, slavish Mimickry and Imitation; He that calls for a reason, he is not a man for his turn, but sawcy, troublesome and petulant: Thus the blind lead the blind, have a care of the ditch there just before you, you had better take warning than tumble in.

But I fear, *lapidi loquor*, I wash a Black-moor, I doubt, yet I know no harm I do, if I do no good, if the *Leopard* will keep his spots, I did not make them; he is Bedlam mad surely, why dost thou strike so furiously? I would but unshakle thee, and set thee free; or make thee set thy self free, by representing thy self to thy self.

For I'le assure thee, that in City and Countrey, good Master of the Ceremonies! thou hast not amongst rational Men more Beholders than Abhorrers.

Surely, thy Ascendant or Lord of the first house was wonderfully caluminat' and strange, or else it is impossible that irregularity and folly could ever have been so notourly dignified: If I can erect thy Scheme, I do prognosticat thou art in thy detriment, fall and Azimuth.

I confess, that amongst Dancing-Masters, Rop-dancers, Spaniels and Monkeyes; he is the fairest

Candida

ndidate for a Reward or a Cruſt, that cringes, comes over, and bends the moſt nimbly; but that men by illegal and irrational Capricio's ſhould cheriſh their hopes, ſo, to become Favorities in the Church, I do not underſtand it; If I were as ſupple as the beſt.

I can only ſay, as *Cicero* in his Declamation againſt *Cataline*, *Vivunt? imo vivunt & in ſenatum veniunt; Oh tempora! Oh mores!* It wes a ſad time, when Father *Peter*, or Madam *Portſmouth* choſe Senators, and that a poor Lad ſhould find it out, that the readieſt Road, to get into the Church, or to the Steeple, and Pinacle, is to be like a young Setting-dog, that firſt learns to ſtoop when he is bidden, to nothing; there's hopes of him, he's coming on, and may be a right Setting-dog in time, and to ſtoop to ſomething.

CHAP. V.

Of Bowing at the Name of Jesu.

THere is but one of theſe ſaid Irreguiar and Illegal & Irrational Ceremonies afore-mentioned, that have any colour of Law, and that is the Cannon for bowing at the name *Jeſu*; but that Canon is naild by Scripture and Reaſon, as well as by the *Act of Uniformity*, which enacts great Penalties, even deprivation, if any Ceremonie-Monger obſtinatelie perſiſt in the practiſe of any Ceremonies, except thoſe alone that are contained in the *Common-prayer-Book*; of which that ſame of bowing at the Name of *Joſhua* or *Jeſu*; and their other bowings and cringes to the Altar, to the Eaſt, are none at all; I proteſt, I wonder at the Ceremonie-Mongers Audacity and Fool hardineſs that he ſtill dare to do it, in defiance of the Law,

Law, Reason and Scripture; except he think to set the Convocation-House over and above, and on the Top of the Parliament House; where it will stand most Totteringly, and subject to the storms.

Let no man therefore think this Discourse to be bold, or over bold, having the Law of God and Man, Holy Scriptures, and right reason on my side, and can therefore with such great Advantages baffle them all, wonder rather at my Ceremony-monger, that will take no warning till he be forc'd to recant the Shisms and Mischief his Noddle has forc'd in the Church of God.

The strength of his Main-Guards, like that of hell and popery, lies all in stopping the several Avenues of Light; that none may entet into the *Kingdom of Darkness*, for they hate the Light *because their deeds are evil*, and therefore would, if they could, keep the Keys of the Press-doors; as well as the pulpit doors, that no glimmering may appear without License. Thus the Devil rages the more, because his time is short, and frets and Fumes when you discover his Cloven-Foot, especially when he has long been ador'd, of which he is most Ambitious, as an Angel of light: But Blessed be God, that is above the Devil? Truth and Light are his glorious Attributes, as Error and Darkness are the properties of hell.

And if the Devil were not in great men, & greatly strong, they would submit to Law and Reason; to God and his Holy Writ, to the Laws of the Land, Equity and conscience, and not call to the Devil and the Goaler, to help him to wrack their

their Malice upon innocent men, that only shew them their dirty Faces in a Glass.

God's Will be done, I say with *Chrysostome* to *Eudonia* the Empress, I *fear nothing but sin*; *and I must sin, except I reprove my brethren, and not suffer sin upon them*; *for as they have sinned before all, 'tis fit they should recant before all*? And so all of them will, except they be past shame, and consequently past Grace, When Sick Men are deadly Sick, and their whole Constitution so distempered and out of Frame, that the very noble Parts are senseless, stupid, and past feelling, 'tis high time to toll the Bell for them, they have not long to live.

Come, then, give glory to God, Confess and Recant publickly in the Church, where the Nonsense was committed, and defy the Devil and all his Works, the Pomps and Vanities of this wicked World. Oh! but may some say, it cannot be deny'd, but that your ceremony-monger is the Fop of all Fops, for bowing to the Altar, to the East, now his Wafer-God is departed? but have a care of condemning him when he bows at the Name of *Jesu*; for Holy Scripture, the Cannon, and Right and Reason all three, are his Vouchers.

Poor hearts! And, as *Solomon* says, *Ye Fools when will ye be wise*? have not I wash't these *blackamores*, and to as little purpose, long ago? for First, That Text in *Philippians* the second, *At the Name of Jesu every knee shal bow whether in heaven or Earth, &c.* is no precept, but a prophesie, *That the time shal come*, it is not yet come, that the Name of Jesus (our *Saviour*) shall be exalted above every Name, whether *Barchochebab*, the Jews *Messias*, in English, the Son

of the star? *Mahomet*, *Antichrist*, or any other
That time is not yet come, for Jews, Turks, Atheists and Devils, do not own the Name of Jesus above every Name, whether in Heaven or Earth or Hell, or things under the Earth? but it shall come (at least) at the day of Judgement, and probably before.

Besides, That Text——*At the Name of* Jesus——is depraved, and ill Translated, to say no worse, for if I did not revere to cast dirt upon the Ashes of the Dead, I could name a great Favorite-Bishop, under King *Charles* the first, that made that Text speak false *English*, to Countenance his Silly and Foppish Worship from that Text; for becaus he could not bring himself and his Selly Worship to the Scripture, he as Impudently as Prophanely, brought the Scripture to his Whimsey.

Thus *Mahomet* pretending to have Faith to remove Mountains, told the People (his Followers and *Musselmen*) that he would make that great Mountain, that stood before him, to come down to him at his third Call, and therefore most gravely admonished it to come; Once, Twice, Thrice, but no Mountain would come, whereupon, without changing Countenance, he said, *If* the Hill will not come to *Mahomet*, *Mahomet* shall go to the Hill; and so march till they met.

For by that Holy Scripture ἐν ὀνόματι Ἰησοῦ. *In* the Name, is meant, in the vertue and power of Jesu *every knee shall bow*, *&c.* (At the Name of of the LORD is a strong Tower, the righteous shall run into it, and are safe, Prov. 18 10 Not the Letters or sound of *Jehovah* not the *Tetra-*

Grammaton, but the power of God, is the Tower, Not the four Letters, or Sound of the Name, whither the Righteous run and are safe.

Besides my Ceremony-Monger does not bow at the Name of *Joshua*, which is the very word, *Jesu*, in all Languages: As *Mat.* 1. 21. *Thou should call his Name* Jehoshua, Joshua, or Jesu al one Hebrew word.

Besides, That holy Text doth say, in the, Name *Joshua*, but in the Name of *Joshua* Ἰεσοῦ not Ἰεσῶ; But my Ceremony-Monger does not bow at the proper Name of our *Jesu*, or *Joshua*, to wit, *Emmanuel* (or *God with us*, which signifies both his *Diviniey* and *Humanity*) nor at the sound of the word *Christ*, *Messiah*, &c. But stands as unconcern'd, and as stiff as a stake.

Besides, he does not bow the knee, but like the Papists, nods his head, or puts off his *Cap* or *Hat* as the Popish Jesuites do, when they Preach, every time they mention the word *Jesu*, if they do not forget, which they commonly do, and as commonly Sin, if that Foppery be a Duty.

Besides, that Text says, *Every Knee shall bow in Heaven, and Earth, and under the Earth*: but there are no Knees in Heaven, and those in Graves, in the Earth, and under the Earth, are too stiff to bow: Come, 'tis Non sense and Ridicullous all over, and as a very Specimen of my Fop as any other.

For as there is no Scripture to vouch for him, so no Reason: what, shall Christians be like that *Hystero Proteron Herb*, which Physicians (as foolishly) *Cax Filius ante Patrem*? The Son before the Father.

Do we well to blame the *Arrians* for placing

Father

ather above the Son? Do we well to believe the Unity and Equality of the Holy Trinity? And yet do we bow at the Name of the Second, and not at the Name of the First, and Third Person of the Holy Trinity.

Nay, *Is Christ divided*? do we pay more Reverence to the Name *Joshua*, (the Name of my Foot Boy) then to the Holy Name of *Jesu*, namely, *Messia*, *Christ*, or *Emmanuel*? For shame! do not pretend a reason for such Foppish Adoration.

And, if neither Holy Writ, nor right Reason be of thy side, Mr. *ceremonie monger*, thy Canon will be nail'd by the Statutes, the Acts of Uniformity, that makes it very Penal, even deprivation (no less) for thee to follow thy Trade of making Ceremonies, which God never made, nor the King and Parliament, or right reason ever made.

Besides there are several Statutes of provisors and then he incures also a primunire, to set up the Mitrie above the Crown, the Bishop and priest above the King, and the Convocation-house above *Westminster-hall*.

And this Sawcy & *Priestly petulanty*, deriv'd, from *Rome* makes my Ceremony-monger many times very troublesome to the State and to the Crown, which he will obey, like *Thomas* a *Becket* with a *salvo honore Dei*, that is, many times,, as far as he list. & when he list, or in any thing that is for his own ends, & his own honour, no a jot further; of which I will give no late instances here, of those that could strain at a Gnat, when against their Interest, though for, and against Gods Glory, and yet could swallow a Camel, if sent from that

Court,

Court, if it would but advance their Dominion and sway, or at least not hinder it, witnesses their publishing in Churches, the Sports that may be used on the LORDS Day, &c. When this Spirit possesses my Ceremony-monger, he is not only troublesome, but dangerous, & insufferable; which will make me repeat some of my own Speech, Printed *Anno* 1681. *p.* 3. 4. *In* vindication of my Book called the *naked Truth*; though I am no *Erastian*, concerning the Keys, the Keys of the Church; (which some said was true, but unseasonably urg'd; surely 'tis now seasonable, what was then said to the Arch-Deacon, *viz.*

And first like a Churchman (of the old stamp) he will permit his Majesty to come unto the Church (that's more kindness than old St. *Ambrose*, Bishop of *Millan*, would show sometimes to the great Emperour *Theodosius*, when he did not do as he would have him to do) nay, this Arch-deacon opens the doors himself, to let his Majesty into the Church, but he will not trust him with the Keys; as who should say, we will open the church doors to your Majesty, and come in and welcome, whilst we continue good Friends.

But they that keep the Keys, and can open the church-doors to let his Majesty in, can also (whilst we have the keeping of the Keys) upon displeasure lock him out: will, for this very trick, and for another late *Scots* trick; if I were a privy-counceller, I would advise his Majesty, as Head of the Church, and the Governour thereof, to keep the Keys of the Church in his Pocket, or hang them under his Girdle; if it be but because

[illegible]hlatical Champion, this same pitiful Arch-Deacon

deacon, like another Pope, or St. *Peter*. will keep the Keys of the Church, and will keep his Majesty from them, and we would fain perswad him, that our Laws. (to use his words *p.* 2: of *Preeme*) Excludes this purely Spiritual Power of the Keys from the supremacy of our Kings, except it be to see that spiritual Men do their duty therein. Be like this same Arch-deacon carries the *Leges Angliæ*, the Laws of England in his belly, and greedy gut? for *I* am sure he carries them there or no where, he carries not these bulky Law of England in his Brains, he has no guts' in his brains. Fot, I pray, good D. D. Where does our Laws exclud this purely spiritual Power of the Keys from the supremacy of our Kings, if our Kings, (like good King *David*) or wise King *Solomon* should have a mind to be Ecclesiastes.

In the days (even) of Popery. I never heard of a King shut out even from the Topping-pulpit' if he had a mind to climb so high; stout K: *Henry* the 3d. made bold to invade the pulpit, took his Text, Psal. 85, 10. *Righteousnes and peace have kissed each other*; and then in his sermon *ad clerum*——to the Learned Monks of the Cathedral Church of *Wincheſter*, when he had a little self end too (as some Pulpiteers have also had) in the case, namely, to Cajole the said Monks so elect hiis Brother (*Athelmar*) Bishop of *Wincheſter*; Paraphrasing and enlarging upon his Text, and saying (to use his own words) ——— *To me and other Kings* Who are to govern the People, belongs the Rigour of Judgement and Justice? to you (who are men of quiet and Religion) Peace and Tranquility; And this day (I hear) you

' you have for your own good, been favourable ' to my request. With many such like words; ' I do not know whether the King had got a Licence to preach —— from a Bishop. It seems the Clergy (then too) would favour Kings, in what was for their own good, and if it were for their own good: would permit the King to take a Text and preach in their Cathedral Church; how hard hearted, or strait lac't soever our Arch-deacon proves, and will not suffer our Kings to have the keys neither of the Church nor pulpit? I say therefore, some Kings would therefore keep the Keys of the Church themselves, and trust never a D. D. of them all with them, no not the Pope himself.

But what if I prove that our Kings at their Coronations, have at the same time been ordained Clergy-men, they are no more excluded (then) by our Laws from the power of the Keys: then Mr. Arch-deacon or the *Pope* himself.

What is Ordination, but the ordering, designing or setting of a Man a part a some office? if to the Ministry, then these are cerain significant words to that purpose, & what more significant words for Ordinaton to the *Priest*-hood, or making a Man a Clergy Man, than those set he *Bishops* uses to our Kings namely, with *Unction*, *Anthems*, *Prayers* & imposition of Hands (as is usual in the Ordination of priest) with the same *Hymn* —*come Holy Ghost*, *Eternal God*, &c. The Bishop, saying, also amongst other things; *let him obtain favour of the people, like Aaron in the Tabernacle*, Elisha *in the water*, Zacharius *in the Temple, give him* Peters *Key of Discipline, and* Pauls *Doctrine.*

Which

Which last Clause was pretermitted (in times of Popery) from the Coronation of *Hen.* 6, till *Charles* 1. and *Charles* 2d.) least he should imply the King to be more a Clergy man, and Ecclesiastical Person than those Arch-deacon could afford him, but our gracious King *Charles* 2d. and his Father, at their Coronations, had the ancients forms of Crowning Kings revived, and in the Anointing, the Bishop said, Let those Hands be anointed, with Holy Oyl, as Kings & Prophets have been anointed, and as Samuel, &c.

Then the *Arch-Bishop* and *Dean* of *Westminster* put the Coif on the Kings head, than put upon his Body the Surplice, saying this Prayer: *O God, the King of Kings Lord of Lords, &c.*

And surely (of old) the very *Pope* himself lookt upon our anointed Kings as Clergy men, else why did the *Pope* make *Hen:* 2. his Legate *De Latere*, here in *England*, the usual Office of the Arch-Bishop of *Canterbury* (usually stiled (*Legati nati.*

Therefore *Mr.* Arch-deacon, you talk like an unthinking Black coat, stockt with a little superficial Learning, when you say, our Laws exclude the King from the Keys of the Church, to which he has as good right as your D. D. Divinityship.

And (indeed) to give Man his due, he is glad afterwards to confess, that Constantine, and the eminent Christian Emperours called Councels and aproved their Canons.

Then, by your leave, dear D. D. They also for the same Reason, might upon occasion, and if they had seen cause, also disprove the same, who then was *Papa* of old; *Pater Pa-trum* surely

no other but he that is *Papa Pa-ter Pa tria.*
All Male-Administrations in Ecclesiastical government, take their Rise and Original from our ignorance of the power of the Keys, or who are the Claviger, Key keepers, or Porters to let them in, and turn them out of the Church.

The bulky clergy man called a Bishop, an Ordinary, or a Diocesian, he (we say) keeps the keys of the Church, be Excommunicats and Excludes Sinners out of the Church, and he only receives them, and lets them in: (but thats false, the inaking Register and surrogate do that Job.)

Ay, But who entrusted a *Bishop* alone to be the Church Porter, Door keeper, or Church key Keeper? Where is his Commission, Where is his Authoritie, and Who gave him this Authoritie?

For it is evident in Holy Scripture, that God never gave him any such Commission, place, Office or Authoritie to keep the Keys of the Church, any more than the Speaker of the House of commons, or Chair-*Man* to a Committee, has power to turn out of the *House*, or let many of his Fellow Members; *For* does a Bishop differ from another Presbyter, more than the chair.man from the rest of the committee, or he that gives the Rule of the court at Session, differ from the rest of his *Brethren*, & Fellow-Justices, he is no better man, nor the more learned, wise, nor more honest man, though he be Ordained to be the mouth of them (that's all) to speak what they put in the mouth of him: The *Speaker* takes too much upon him, to speak the sense of the House, 'till the Majoritie of votes has given him instructions and

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Commission to pronounce a Sentence, or the sense of House, or to turn any Member out of the House of Commons; he has no such Authority, he is the speaker (indeed) and is lookt upon as the wisest and fittest Man for that place (it should be so, it is not alwayes so) one or other of the Members must be chosen speakers or chair-man, and have precedency, for Order-sake, and to avoid confusion, but he no other wayes differs from other Members, except only that the Honourable speaker, as the honourable mouth, that's all, after the Members have chosen and ordain'd him, and the King has confirm'd him: Even so a Bishop has no new Character confer'd upon him, more then when he was but a Presbyter or Elder, save only the Kings Ordination, or Mandate or *Conge d' Eslire*. The election of the Dean and Chapter is a meer mockery, as aforesaid, besides the playing with the Edge-tools, and mocking of God. Bishops and Presbyters used to be chosen just as Parliament Men are chosen by the Majority of the Votes of the people, as shall be more particularly proved in the conclusion, in the Chapters concerning Bishops and Ordination. Thus *Paul* and *Barnabas* were chosen and ordain'd by the whole church; *Acts* 13. 3. perhaps the chief Church-members laid their hands upon, or ordain'd the Ministers, missioners or Messengers of the Church, but the worst Member had as much power & vertue to ordain a Messenger, Elder, or Bishop, as the best *Bishop* or *Presbyter*, if the Majority of Votes had ordain'd and so appointed, as is clear from Scripture, and the Practise of the *Primitive Churc*

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and shal be more particularly insisted upon, in the Conclusion of the Chapter of *Ordination*.

Ordination, What is it more than chusing, approving or seeing a Man a part for an Office? to do business relating to this life or a better? I will not say, in Church or State, or as Clergy-men or Lay-men; for these are idle & ungrounded, vain and odious names of distinction, where God and holy Scripture never made any such distinction, & has not only confounded our notions of things; but has been, and yet is, the cause of most of our confusion, in what *Men* mischievously distinguish and call Church & State; which are not two things nor two distinct Bodies, if you make them so, you must make two Kings, and two distinct Heads to these distinct Bodies, and that is one too much.

And if you make a Clergie-man and a Lay-man, two distinct sorts of persons, you make a man that God never made; and if so! Then Clergie-man! (*I* must catechize you,) Who made you so? God, It is false; *For* God in holy Scripture does not call the Preachers, but the Hearers, not the *Bishops*, Presbyters, and Ministers, the Clergy, but the Hearers and flock are God Clergy, 1 *Pet.* 5, 1, 2, 3.

The Presbyters which are amongst you, I exhort, who am also a Presbyter, or Elder, or Earl, or Elderman, or Grand senior; no greater name can well be given. *St. Peter* was a Presbyter, can there be a greater Disciple of Christ? And the Presbyters to whom he preach't, and were under him, are the same with Bishops, and those Presbyters also to whom St. *Paul* preach't at *Ephesus*, and are called

led Presbyters in one verse; are called Bishops in another, and their Auditors or Flock are called (the Clergy or) God's Heritage, 1 *Pet.* 5. 3.

How came Cassock men, and Lawne sleev'd-men (first) to make an impropriation of this word Clergy or Gods Heritage) to themselves forsooth?

I'le tell you: First, it is clear that in all Holy Scriptures this Word (Clergy or Gods Heritage) is never mentioned except in this place. 1 *pet.* 5 3

Secondly, It is clear that the word Clergy, or Gods Lot, belongs as much at least to the Layety (as they call them in scorn) if not more than to Presbyters, or Pastors, who by an other proud Word too calls themselves Divines, for distinctions sake from the Flock, just as they have robbed the Layety of their good name clergy, which by God was given to the Layety in Holy Writ.

Thirdly, When the pope and Bishops made Encroachments and Usurpations upon the princes and Emperours, taking their Dominions into the Church, and *St. peters* patrimony, then the pope and Bishops feeling their own strength, that they had strength enough of themselves (as a distinct Body) to go alone; then they set up for themselves, and made a new and distinct corporation in the World, called the church, The clergy, The Lords Spiritual, which is (a Tittle absolutely and by Name) forbidden as a prophane Name, 1 *pet.* 5: 3. and also in the very next words in the same Verse. they are forbid to rob the people of the good Name (of clergy or Gods Heritage) because GOD gave the Flock

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a Name, and peter charged the Bishop as our Saviour did before, that they should not be Lords, nor domineer, nor excercise Lordships, as the princes of the Gentiles do, For, there was no distinction, as clergy and Layety Spiritual Lords and Temporal Lords, there was but one sort of clergy, the Flock? and but one sort of Lords (Temporal) The Princes, or Temporal Lords; for its a Jesuitical Tenet (which we practice, and an old popish Text and Errour) in making Dominion to be Founded in Grace; or to talk of spiritual Lordship, *quatenus* Spiritual Men, or Apostles: for it is *totidem verbis*, and by Name forbidden the Apostles.

I grant, that more Honorable Office or Officer cannot be in Nature, than a good Presbyter, or bishop; nor can that Holy and Spiritual Office be more debaucht & prophaned than by making steps of Divinity to mount over all Humanity; this is to Rancounter and Ruffle the whole course of Nature, and make Heaven, a pair of Stairs (whither go you so fast) To Hell, To Hell! And the Devil, by the pomps and vanities of this wicked World? (contrary to that (pretended) Vow in Baptism; of which a Bishop (one would think) should make a conscience.

Thou that saist a man should not steal, (saith Paul) dost thou steal and filch mens good Names that God hath given them, (the clergy, the church and appropriats them to thy self and thy sort? flee for shame, this is a proud and covetous encroachment (taking in the common by the wicked

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Common, by wicked Inclosures) forsake the devil and the Pope, the pomps and Vanities of this wicked World. In the conclusion, (I'le tell thee) what Bishops were in the purest and primitive Times, and how much now they are unlike what they ought to be, if they have any Conscience or Reason in them; but if not, they are fit for any thing rather than Bishops.

Which Honour of Bishop or Presbyter, (for they are all one, or little or no differencee ὀυπολυ πόμεθον, saith *Chrystome* (homil. 11. in *Tim.*) very little, no more than (as a foresaid) betwixt the honourable speaker of the House of Commons and the Honourable Members, no more, if so much. But this Honour no Man taketh to himself, but he that is called of God, as was Aaron where note by the way, that he that is called of by the Church, is said to be called by God, or the Holy Ghost; as *Acts.* 14. 2. 3. But how was *Aaron* called of God? By being Ordained High-Priest: Who ordain'd him? the Captain, the Layman (as you cal him,) the Prince, by Name *Moses.*

And why may not *Moses*, or any King or Prince, preach (in his own person, and Administer the Church Keyes in his own person) as well as Ordain a deputie, or Deputies, called *Aaron's*, if he be a Member, as surelie, the Head is the chiefest Member?

A King Preach! You'le say, that would be worth the hearing: Yea, so it is; and does not his Sacred Majesty now Preach publickly once a Week (more or less) as ocasion serves? What in the pulpit, as the other King *Henry* aforesaid? What matter is that? Whether in the Pulpit or

or the Throne, or the Chair, or the Church, or the Banqueting-house, or parliament-house? The place alters not the Sermon, or Speech?

But, he does not Preach an Hour by the Glass; No, but preaches more Divinitie, Wisdom and sence in a Minute, then the best of them do in an Hour, that I can hear, and preaches oftener than the Arch Bishop: it is a Thousand times more skill to speak much in few words, then to talk Impertinatly a whole Hour. Oh! *but preaching is not the Arch Bishop's province, but Ruling. I thought that Ruling hid been only the Kings provence. Yea, the Arch Bishop is Deputed by the King, and commissionated for the Work.*

I am glad to hear it, he should be so Deputed and commissionated, as other Judges are; but he that gives a deputation, may upon Male administration take it away; & if either Arch-Bishop, Bishop, or other prelate of them all, pretend *Jus Divinum for that prelacy; it is not any false, but they incurr all of them a premunirt, by the statutes of provisor's, made even in popish Times, against those blood Intruders and Usurpers upon the Throne; Nay, nay, if the Book or the Bishop can Check mate the King (put them all together in a Bag) the Game is at an end.*

What's the matter *with these pople*, that do not know themselves? If they do not, they must be *made to know themselves;* wherefore else do *I* bestow all this pains upon them.

St. *Peter*, after he was an Apostle (are *these Men more?*) *was a Lay-man, so were all the Apostles, even the 13th too* St. Paul: Peter *said* Lo! I go a Fishing

Fishing; we also (quoth they) will go with thee? Did they throw their Nets with their Cassoks on? Or did *St. Paul* Weave Tent in his Gown? if not, what Flesh alive would have taken them for clergy-men, more than other Fisher-men, or Weavers, as we toolishly and falsely accepted and use the word, clergy-men?

In the old Testament, *Eli*, *Samuel*, *&c.* were no more Ministers then Magistrats, no more Priests than Judges; nor *David* any more a prophet than a captain or King? nor Solomon the wise any more a King, than a Preacher, (or Eccleſiastes.)

In the New Testament, *Annas*, and *Cajaphas* were Judges and Priests also; whether were they Lay-men then or clergy-men? The priest sat Judge upon the Bench, and the Judge Preacht, or gave the charge, Yea, but not in the Pulpit, and the church: What then? does that make the least difference? He is not fit for the pulpit, that understands not the Law of the Land and Nations, (where he preaches) nor is he fit for the Bench, that cannot preach Gospel from thence, as well as from the Pulpit: *Cæsar* was *pontifex Maximus*, chief Priest, and chief General or Emperour.

Amongst the Jews, the Scribes and Lawyers were Judges on the Bench, and preachers in the Synagogues also; In all Nation it is generaly so, in *Turky* they have no Judges but their preachers; nay, our Bishops rule not the Church otherwayes than by lay Elders, (the worst that ever were) Sumners, Registers, Scribes, Notaries cannonists,

cannoniſts, Officials, Vicar-generals. chancellours, commiſſaries, and that Eccleſiaſtical crew at Doctor's commons; never was church in the World ſo Diſciplin'd: what Repentance, What penance? The purſe is puniſh't, That payes the Reckoning! Oh brave church! Oh! brave Keys of the church! Fine Golden Keys and Dainty Gay porters, Door keepers, Key keepers, or clavigers! In the firſt Four Hundred Years after Chriſt (till Biſhops, and (afterwards) The Pope, made ſuch encroachments upon the Layety (as ignorant perſons, ſo eſteem'd, ſo called, and ſo treated) never was any Man let in to the church till approved: by who? by the biſhop? No, by the whole church. Nay, St. *Austin*, after he was Thirty Years of Age continued a probationer or catechumeniſt, before he could get Admittance into the church, as a church member, attended as it were at the Door, and waited (as he confeſſes in his book confeſſions and Recantations) Three or Four Years; and then, moſt votes of the Houſe carried it, not Mr. *Speaker's* alone, as as with us; nay, The ſpeaker, or biſhop, or Arch-biſhop, knows nothing of the matter with us, but leaves all by Implicite Faith, to Regiſter, &c. Was ever any church of Chriſt under the popes of Heaven Govern'd at this looſe, ſilly, and perfunctory rate?

The Papiſts have much the better on't, for every prieſt Rules (as well as) Feeds, uſes both Doctrine and Diſcipline (of confeſſion and penance) but the great Dioceſan biſhops permit no ſuch matter to proteſtant presbyters? & why? are

not

are not they fitter then Sel soul Registers. Sumners, Officials! *Yes* much fitter? but *then* people would say that *the great Arch bishop* that preaches *little or nothing* of Doctrine, or Bishops that preach *no better* (if so well and so often) as when they were *pryseters only* are *good for nothing* more than common parsons, *except for ruling* the church. And *how* do they rule by? implicite Faith *in the black Guard* at Doctor commons: blesus, *What Discipline is here*? For *above three hundre dyears after Christ the peoples Vote ordained & where the only clavigers porters and Key keepers, let men in and turn them out of the church.*

So that the *King*, whois *Father of the countrey*, is Father *also of the Fathers* Ecclesiastical (as well as Temporal whether, *they* know it or no.

And if I were of *councel with* or *for* the Bishops, I would perswad them to alter their *popish like* Style, in sending proces and keeping courts *in their own names*, contrary to the expres words of the statute of *Edw.* 6 in that case made and provided; as I have proved (*as yet unanswerably*) in my Book called *the Test*, seven year ago) have a Care of a *præmunire*: A bolt is not a bolt *till it be hit*, but if it *chance to be hit*, the Game is at an end.

Let them not strive to be *independent*; are they Subjects in Spirituals, as well as temporals? If Subjects, than act in the Kings name, as *other Commissioners* do, who are Authorised by him; but if they *dare pretend* to a Jurisdiction, Episcopal, *Jure Divino* (more then a presbyter) have a care of the statute of *provisors*; as a foresaid.

But some Men fear nothing: till it fall as heav

not they fitter than Sel-ſoul Regiſters, Summers, Officials? Yes, much fitter; but then people would ſay that the great Arch-biſhop, that preaches little or nothing of Doctrine, or Biſhops that preach no better (if ſo well and ſo often) as when they were Presbyters only, are good for nothing more than common *Parſons*, except for ruling the Church: And how do they rule? By *Implicite* Faith in the black-guard, at Doctor's Commons: Bleſs us! What Diſcipline is here? For above three huudred years after Chriſt, the peoples Vote ordain'd, and were the only Clavigers, Porters, Key-keepers, to let them in, and turn them out of the Church.

So that the King, who is Father of the Country, is Father alſo of the Fathers Eccleſiaſtical (as well as Temporal) whither they know it or no.

And if I were of Council with or for the Biſhops, I would perſwade them to alter their Popiſh-like ſtyle in ſending proceſs, and keeping Courts in their own names, contrary to the expreſs words of the Statute of *Edw.* 6. in that caſe made and provided; as I have proved (as yet unanſwerably) in my Book called the Teſt, ſeven years agoe, have a care of a premunire: A blot is not a blot till it be hit, but it it chance to be hit, the Game is at an end.

Let them not ſtrive to be Independent; are they Subjects in Spirituals, as well as Temporals? If Subjects, then act in the Kings name, as other Commiſſioners do, who are authoriſed by him; but if they dare pretend ro a Juriſdiction, Epiſcopal, *Jure divino*, more than a Presbyter, have a care of the Statute of proviſors, as aforeſaid.

But ſome Men fear nothing till it fall as heavy as inevitably? Do we blame Arbitrary power in a King and allow it in a *Biſhop*? Or would any Biſhop, that kuows what true canonical Obedience is, write in that *Magiſterial* and Apoſtolical ſtyle with St. *Paul*, when perhaps the buſineſs is a meer wanton or trivial Injunction, *I* might enjoyn you on your canonical Obedience, but for love ſake *I* rather beſeech you. We owe obedience to Biſhops, and Judges and Kings alike in this, namely, to obey them *in licitis & honeſtis*,

in all lawful and honest things: Loyality is Legality, if I be legal I am loyal: Canonical obedience, say all the Canonists, is *obedientia secundum Canonem*: If Bishops, whom *I* reverence and respect heartily as the Kings Commissioners, so that they do not exceed & transgress their commission should command me to say twenty *Pater Nosters* every day before breakfast; It is *mandatum honestum*, but not *licitum quia lex non jubet*: It is a good thing, but I am not obliged to do every good thing, no, not, sometimes obliged to do the best thing: He that marrys does well, but he that keeps his Virginity does better; If *I* do well when I marry, let the Fryars or Nuns do better that like, and if my *Bishop* command me not to marry, which is an honest command, but not a legal command, but an arbitrary, lustful, imperious, Tyrannical command, for which the Bishop has no warrant, and he talks without Book, which is more perhaps than he can do in the Pulpit, when he prates of his power to command, yet for loves sake he rather beseeches; let him first learn to obey the Word, and to understand the mischief of Impositions, poor Heart! Before he come to give a Magisterial and Dogmatical command, and to his Reverend Brethren, so, in complement he calls them, but uses them perhaps like Slaves that must do his biding with cap in hand: Let him command his Servants and go himself, *I* am his Reverend *Brother* if he do not speak against his conscience; *mentire est, contra mentimire*; like the pope who is the greatest Tyrant under Heaven, enslaving Souls and consciences, as well as Jayling their *Bodies* till they be carcases, yet his style is, *servus servorum*, servant and Reverend *Brother*, but I hate the hypocrisy and dissimulation; It looks like *Joab*'s complement to Abner, Art thou in Health my Brother? And then stabs him: Go *Judas*! Mind the Bag, mind thy God Mammon; mind the Bagg, and keep your popish complement ----- Dear Brother ----- to your self, till you use him in respect like a Brother: comest thou to betray the son of Man with a Kiss? Thou Hypocritical *Judas*! can any

any man look into our Chronicles, and notice the sufferably Arrogance of priests, in the Reign of popery, and since also, in the Reign of the popish-like Ceremony-monger.

What a Slave to Priest-craft was stout King *William* the Conquerour, when Aldred Arch Bishop of *York* requir'd a Boon of him, which the King was so bold as to deny; whereupon the Arch Priest curst him and flung him away in a Rage, out of the Room; the King kneel'd and said, he would never rise till the Arch-Bishop would come and absolve him: The Courtiers begg'd, for they durst not lay hold on his Lawn sleeves, nor lay violent Hands upon a Clerk, but with much adoe and much humble Intercession, they perswaded him to return, and to forgive the poor kneeling King and humble penitent; No, quoth the Bishop, let him Kneel, that he may know what it is to vex St. *Peter* and me; at length the King granted the Business, a *Money* matter, the Arch-Bishop did lose him, absolve him, and bid him rise.

The King in all other things was wise enough, but being begotten by priest-craft, and Priest ridden, he was craz'd with the foolish Notion and Superstition; Nay, he would not fight, nor invade *England*, till the Pope gave him his benediction; A banner with a Wafer God incloſed in a Golden-Crucifix, and also one of the Hairs that once came from St. *Peters* Head. People can scarce imagine, the Imperious force of a silly ceremony and superstition, even amongst Men, otherwise, wise even, at this day, amongst us, meerly by blind Devotion and implicite-Faith in a silly Ceremony-Monger, because, like as I said before, the silly Image, and unthinking black Coat, makes a great figure in the Church, and which *Nebuchadnezzar* the King had set up.

But if they pretend that *Jus divinum* is the necessary attribute of Lawn Sleeves, and that all the little things he commands, are Law and Gospel; God help his Noddle, and keep him from a præmunire.

A Bishop may possibly be a good Man, and a good Schollar, though made when Popery Influenc'd the

Throne; and ſome of them made ſo, for the unlikelieſt merits that ever advanc'd a poor heart.

But, if he were not a good Schollar, a good preacher, or a good Linguiſt before; it is not probable that the *Conge Derſlyer*, let it be got how it will, can Improve either his parts or his Learning.

The Kings Mandate can make a man a Biſhop, or Lord, a Barroner; but all the Kings Mandates in chriſtendom cannot make him a better Schollar: a better Man, or a better Linguiſt; this I can demonſtrate, by my own Knowledge, Acquaintance and Experience that they that knew not *Syriack*, *Arabick*, nor *Hebrew* (before they got the Conge-deſlier) are as ignorant, and unlearned Linguiſts as they were when they only were Presbyters, not a jot the more improv'd by the Kings mandate, in any Knowledge, except that of their great new Rents; nay wirhout a Miracle, their buſy Employments from the Parliament-houſe to the Council board, or to confirmations or viſitations, muſt hinder their learned ſtudies: For Lawn ſleevs cannot make a man a *Linguiſt*, that was none before; Papiſt pretend (I know not what, nor they neither) Epiſcopal Character, but a young Biſhop, a novice Biſhop, a boy Biſhop, and unlearned Biſhop; is a Boy, a novice ſtill, his Biſhoprick cannot make him more learned, though it may make him more Right reverend (I grant) then he was when but an ordinary presbyter.

In ſhort, This Ceremony-Monger is that comberſome baggage that peſtors the hip of the Church in a Calm, and helps to ſink it in a ſtorm; but what cares he? Let the Church or *State* ſink or ſwim, ſo he can but ſave his ow Cargo and himſelf in the long Boat.

Nay, like an unruly beaſt, when he has drunk his fill, he blunders and puddles the Fountains with his Feet, that ſo the ſtreams may be muddy; this makes a lean and Cadaverous Clergy, the whole Proteſtant World cannot ſample ſuch a jejune Crew; he does well to ſtand up for penal *Laws*, and to bring men with a Conſtable and a warrant (into his Church) to hear him read his plagiary Notes, or elſe he might

might read them to the Walls and his Sexton, (being conscious to himself of his own Emptiness and Demerit) for they must be very hungry that without force and constant feed on lean carron, and cold Crambs.

Therefore the Caresses, and Hugs a patron that has a good living in his Gift; he is his man of Mettal.

I have read an Oration in praise of *Judas*; *I* am apt to think a Ceremony-monger made it, because he admires any man that carries the Bag, and in his heart loves Popery, because (like him) it makes money of its God, and yet hates plain down right Popery in *England*, because it incapacities a Churchman, and is inconsistent with a dignatoty Ecclesiastical: For though he be of no Religion in good earnest, yet I'le trust him for a sure Stake again barefac'd Popery; whilst the current of the *Laws* of preferment runs strong against it: He'l: never kiss the Pops Toe, (I'le warrant you) whilst he lives in hopes to make men to kiss his own Golden Slippers.

Thus my Ceremony-Monger loves Religion and God too, as the Lyons and other beasts of the Wilderness love him, who seek their meat from God, *Psal.* 104. 21.

Nay, he can fast and pray too, and keep Thanksgiving dayes (as the State calls) in show, but in his heart is as Hypocritical therein, as the Emperour *Charles* the *5th*. Who ordain'd publick prayers and Fasts to be made to God throughout his many dominions, for the deliverance of Pope *Clement* the *7th* from Captivity when he himself had taken his poor Holiness Prisoner, and keep him Captive in the Castle of St: *Angelo* in *Rome*.

Thus mocking God (as the Dean and Chapter does in choice of a Bishop (as a foresaid) after they have received the Kings mandate to choose N. N. And begging the assistance of the Holy Ghost in their Election of a fit man to that Holy Office, when they know well enough their man before hand, fit or unfit, they can, neither will, nor chuse; thus (like *Ephraim Hos.* 11. 12.) compassing God about with

lies, and the House of *Israel* with deceit.

Thus the crafty Fox (the Emperour *Tiberius*) mockt Heaven by commanding Common prayers should be said throughout the whole Empire for his safe conduct in a progress, he never intended to make, *pro itu & reditu* (says *Suetonius*) *supplicationes in dix cum non intenderit.*

Thus the Ceremony-monger is always crying up the Church, (meaning himself and such as himself) for whatsoever a doe he makes about Establishing the Church, 'tis the wages (it brings him) which makes him bustle, like King *Hirams* servants in hewing Timber to build a Temple for that GOD which they neither knew nor cared for, being a lover of his own will-Worship, his own will and pleasure, more than a lover of GOD.

Uniformity he cries, and one mouth, meaning his own: for with his mouth he shows much love but his heart (like *Ezekiels* Auditors) goeth after his covetousness.

Yet as covetous as he is, he will sometimes be as *liberal* as a prince to propagate, maintain and uphold that single and paramount Vertue of his Popish and illegal ceremonies: And, therefore at the Coice of Parliament-men, what pains and cost does he lavish in making parties for such Men as are most like himself, and such as he thinks will keep up the out-side of the Church, how little soever of true Devotion is within; being zealous for faith, , and perhaps true faith in his Head, though he banishes Charity by a penal Law: Good or bad, are but empty Names with him, and things indifferent. Is he a Ceremony-monger? That's his Test by which he tries all Men's Religion and devotion.

Like the Prince of *Darknes*, he hates the very Sun in the *Firmament*, if it discover his dark aboad.

This Ecclesiastical Fop espouses Religion (as other *Fops Marry*) only for the fair face, portion, and gaudy dress; and may be a Son of GOD notwithstanding; (I mean) in that sence the Scripture called the old Gyants, the Sons of God, that seeing the

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the Daughters of men, that they were fair, took them Wives of all, which they chose meerly for the skindeep perfection;) Eyeing nothing of inward goodnes, nor the beauties of the mind: For both of them are Carnally-minded and Fleshly given, hankering after the Law of a Carnal Commandment, and carnal Ordinances; O! how he hugs them?

And if any man dare speak aword against the beauty of his mis---, or dare make comparisons, or prefer a Richer beauty, Oh! how he swaggers with his curses and Anathema's, and damns him for a Schismatick, and if he can, Jayls him too, and there lets him die and Rot; what speak against Mis---?

Thus, he is indeed the great *Scare-crow* in the Church, as a man of Clouts, that looks like a man at a distance, but, if you search him, he has no Bowels; he wants not will, but power to make his little finger thicker than his predecessours Loyns.

His conscience is always just of the size with that of his Prince; If his prince be given to Wantonnes, he dares not so much as quote the Seventh Commandment in his Sermon, nor Name adultry; If he had liv'd in *Macedon* in the Reign of *Alexander*, you might have known him for a true Courtier, by his Wray-neck. *Regis ad exemplum.*

His Ceremonies are more futile and thin than a Spiders Web, and can neither catch nor hold any body but Flyes, or such silly Insects; yet he has in their defence the Venom and Gall of a Spider, which transcends him in one thing, for she begins her Web at her Bowels, but he has none; as being of the opinion of the Philosopher *Zeno*, who, amongst the Diseases of the Soul (which he reckons up) makes humane Compassion to be one.

He keeps a bustle for his Trinkets, let it make never so great a disturbance or Danger to the Church or State; *pro Aris & Focis*, he cries; stand up for the Church; though indeed his *Arca* is the *Ara* to which he bows so devoutly and demurely.

Not that he cares for his trinkits neither, if he could make more money by parting with them, then

he has got by keeping them; He would forsake them and the Saints too with *Demas*, for love of this present World, upon a fair prospect of a better Market at *Thessalonica*, in the Idols Temple; *Amicus Plato*, he cries, *amicus Socrates*, *sed magis amici Divitia & Honores.*

He is worse than *Balaam*, who could not curse *Israel*, tho, *Balak* would have given him his house full of Silver and Gold.

For my Ceremony-Monger is always for that Religion, that is most in Vogue, and like a *French-man*, loves any thing that is in fashion, but when out fashion he leaves it, like lice, that prey only upon the living, but forsake men when they are going to die; or like Rats, that by instinct, desert the House that is ready to fall, Thus he worships (with the *Indian*) the Rising Sun.

When the mendicant Fryar, preach'd before Cardinal *Odescalcho* (this present Pope, before he got up to the infallible chair) and Cardinal *Sachetti*; he begun his Sermon thus: ---- St. *Peter* was a fool, St. *Paul* was a fool, the prophets, and Apostles, all fools, for wandring about in Sheeps-skins, and Goat skins, being destitute, *afflicted* and tormented in their way to Heaven, when they might as well have gone thither (as their Successor) in scarlet Gowns and Scarlet Hats; The Capuchin had an Eye to my ceremony-monger, or to one as like him as ever he can look.

For this Ceremony-monger (notwithstanding his Voluntary humility) is as proud as *Lucifer*, and Hectors like a Pope against all Opposition, exalts himself above all that is called God; valuing his Cannons, above the statutes of the Realm.

Thus, as the Papists preach up the Rules of St. *Francis*, St. *Benedict* and St. *Dominick*; that may be good things too (many of them) not only above the Laws of the *Land*, but above the Laws of God too, and strains at a Gnat, at the same time, when he swallows a Camel; for in his prayer before sermon, he spakes like a Mouse in a Cheese, when he prays to God there, but when he preaches up the Gos-

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pel *Rules*; then he makes the Pulpit Thunder (till the Church Eccho again) with The Cannous, The cannons (which may be good things too, (some of them, so that you make no comparisons with their betters) making a hideous noise with preaching up them and his Ceremonies: methinks he then looks like the Emperour *Caligula*, when with a numerous Army he march'd with Colours flying, Trumpets sounding, and Drums beating (loud as a Thunder-clap) to gather Cockle-Shells.

No man more zealously cries up the Laws of the *Land*, and Acts of Uniformity, when he gets a Non-conformist thereby upon the Hip, and to Penal-*Law* him; but when the point of the same Acts and Laws of the Land are turned upon himself, or he be commanded to do any thing he does not like, he crys out conscience and the Liberties of holy Church are Invaded, just as the Jews, to affront *Cæsar*, they cry'd out, That GOD alone was their King, but to affront Christ, they alter their note, and say, We have no King but *Cæsar*.

Thus he lays heavy burdens upon others, and grievous to be born, but he himself (that is the greatest Non-conformist to the Act of Uniformity with his irrational illegal Ceremonies) does not touch the burden with one of his fingers. Yet you cannot well discover him, for ye shall not readily see him walk, but like a *Spaniard*, never or seldom abroad without his Cloak; beggarly enough too, for the most part, and can scarcely cover his Rags, and his beggarly Elements and Will-worship.

CHAP. VI.

Concerning unlighted Candles on the Altar, Organs, Church-Musick, and other Foppish Symbols, &c.

THe papists, like the Cynick *Diogenes*, he went with his Candle and Lanthorn at Noon-day into the market-place, to see if he could find an honest man there, because the Sun could not show one, at their *Idolatrous* and preposterous *Mass*, draw the Window-curtains, and Window-shuts, as if they were

asham'd, that the Sun should see such a dark Devotion, and dissipate the darkness, like that heavy plague sent by GOD to *Ægypt*, a darkness palpable, a darkness that might be felt: Thus the dark Shop commends the ware, and like other Stage plays, Act at Noon-day by candle-light to chuse, lest their Tinsel-lace should not pass for silver lace, nor their Bristole-stones for Diamonds: Our Fops, with less Reason, do set up candles too on the Altar, as well as the papists, we must still be like them, and be popish Apes, without so much as popish Reasoning, silly though it be; Ours is Non-sence.

For what signification of light can this Ceremony be, any more than a stick? A candle unlighted is no more a significant Ceremony of Light, than a stick, before the fire touches it, is a firebrand, I am not only asham'd of my Fops, but really am asham'd to use any words about it; it is needless to expose it, and yet it is retain'd as a thing of value, because that Foppery amongst others, made my Ceremony-monger a Man of value; for without them he had still sate in the seat, which best becomes him, and it is too good for him, the lowest stool in the Church.

Not, that our Blessed Saviour loves to see His Spouse, the Church, in a sluttish dress; no, her Rayment is, or should be of needle work, and wrought gold; does any Queen deserve it better? But her chiefest beauty is her inward and spiritual Grace and Vertues.

There's something more than a pretty face and portion, that wise men look for in a bride; though my Ceremony-monger, like other Fops, minds little or nothing else, or nothing so much; he'le debare you of the holy Sacrament, if you accept not his Airy cross in *Baptism*, tho his hand in making it, looks like a circle more than a cross, or looks like nothing, or either is nothing, or is I do not know what: And will deny the Children the bread of Heaven, and rather give it to dogs if they crouch, except the children will, like popish children, take it in the same posture of Adorations, as the papists there

their Transubstantiated Wafer; tho it offends the sight; as a baboon, so much the more loathsome, for being so like us.

I know, that the Church of *England* declares in words against any Adoration, tho they retain the posture, the popish posture, not our Saviours posture at the holy Supper, but vulgar people mind works more then words; and is not that Spiritual Father very wanton, that will lay a stumbling-block (so popish like) to make his weak child fall? You and I can leap over it, but all men are not so nimble; and can wear a surplice or white gown as harmlesly as a black; but others dislike it, because it is a mass priests weed, which is true, tho it is a silly reason, but all Men are not wise.

I Read of Vocal-musick in the New Testament, and singing of Psalms, but not a word of the little Instrument, the Violin, nor the great Bag-pipes, or Organ; nor of men that made a Trade of Singing, as the beggers do in *Bohemia*, and as Gypsies, and our singing-men, and singing-boyes get their living by canting. Nay, most abominably and profanely they cant the very Creed: What chopping of words so ludicrously in so solemn a Confession of Faith; *Born of the Virgin, Virgin, Virgin: Born of the Virgin,* Mary, Mary, &c. Oh! most profane! and every body hears this, but who reproves it, who amends it? That ought to amend it: and not fit (like so many unthinking Black coats) not minding what is done with such impious mockery, and silly Eccho.

But, why not Instrumental musick as well as Voeal? There is a vastly different Reason, the poorest men, the poorst parishoners have tongues wherewith to praise GOD, but have not so much superfluous money to spare, as to buy Organs, and then give as much or more to maintain an Organist, as the Vicar has.

Some Bishops talk of Uniformity and one mouth; Why not one sound too? A poor country man may be as good a Christian, as a Rich citizen, broker or usrer, that has superfluous money to buy Organs, which

which if it conduce to godlineſs, the Biſhops ought to commend it to the poor, as well as to the rich courtier, King or Queen; and allow ſome thouſands Yearly, (ſurely he can ſpare it freely for the promotion of Godlineſs and Uniformity which he ſo cries up:) but mum---not a penny, I'le ſecure you, to make one ſound, and one mouth.

And who can blame that country man (though all the Church laugh at him in the great Ally) when the pipes begun to play, he fell a Dancing, having never heard the like before, except the Bag-pipes in an Alehouſe where he did alwayes uſe to Trip it?

And the country people do think that they want ſome expedient and requiſite *Devotion*, in prayers and praiſe, or elſe they and all the world muſt think that this popiſh like muſick and Organs, is too much ſuperſtition.

But what can my ſilly Ceremony-monget ſay for himſelf, why Sentence ſhould not be pronounced againſt him for an impenitent Diſſenter, Anathematized, and then by (his own invention, the ſtrange Writ *de Excom: capiendo*) be jayl'd, and tormented (like poor Diſſenters from the Act of Uniformity) till he Roar again; and then depriv'd and degraded; Come! *Perillus!* 'Tis but juſt you ſhould hand-ſell your own Brazen-bull. For Diſſenters (by Omiſſion) are pardonable, they may pretend weakneſs and conſcience; but in thoſe needleſs, ſilly, irrational, illegal and unſcriptural ceremonies, what canſt thou plead, but wantonneſs, folly and impudence?

Muſick is a great ſpender, the greateſt ſpender and waſter of time, in the acqueſt of all Sciences, to be expert and ready at it: Nay, you'le looſe it too, if you have not a great dale of waſte time (from buſineſs) to throw away upon it: *David* had nothing to do, when he was young, but ſit on a hill and pipe to his Sheep, and finger his Lute and Harp, in which by uſe he was ſo skilful, that it made him a Courtier (though King *Saul* had forgot him when he kill'd *Goliah*) but he had often before us'd to play the devil out of him: And *Inſtrumental* muſick was as natural

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to him as Psalms; his fingers is as good at it, as his tongue; if men be brought up in Hunting, in Musick, &c.. They'le scarcely leave it, when older or richer, bnt rather use it more, and improve it; and when we have got *David*'s skill, and King *David*'s exchequer, We'le have as many Organs, and kill as many *Bullocks* for a sacrifice, as he did, if we have nothing else to do with our money; or cannot tell how to while off an hour or two, in Devotion, without Organs to divert us.

However, we may make my Ceremony-monger pull down his Organ, and sell it to the Play-house, or Musick-house, because it is a Ceremony not contained in the Common-prayer-book, and therefore against Uniformity, and against his Act of uniformity, with which he does so mouth, crying, One mouth, one mouth, why not one sound, one sound, as well in all Churches.

My Ceremony-monger pretends to have a wonderful Zeal for Knowledge and against ignorance, and would have the youth instructed (in the Catachisms) to admiration, like the pharisee (of old) and yet to his utmost takes away the Key of Knowledge from the people, geting the press monopoliz'd to himself many times, and (stopping the press and pulpit-doors) and silencing those (to chuse) that Discover his *Buffoonery* in Religion; taking a pride in a Tyranical preheminence, (like the Pharisee too) and saying, That these same people who knew not the Law are accursed: He would gladly be accounted the *Domine sac Totum*, and yet does nothing (at all) that good is, nor permitting others to do it; he neither enters in himself, and they that would enter in, he hinders, except he may be the only Authentick porter, or door-keeper, scorning that Almighty GOD should give any man better eyes than His own, though he (poor Soul) sees but glimeringly, and by spectacles, in a Glass darkly; and all to uphold the high sate he has got in the Church; (I know not how; and yet I do too, in part, though not so well perhaps as the popes Nuncio, or the Amassadour, *Castlemain*, or father *Peters*.) The

The CONCLUSION.

CHAP. I.

Of Sureties in Baptiſme.

ADN now, you may ſee by the picture I have drawn, that a Ceremony monger's ſoul, and conſcience is neither rul'd by Holy Scripture, right Reaſon, nor by the Law of the Land; but in deſpight of all theſe, ſome of them are ſuch only through cuſtom, ignorance, blind devotion, implicite faith, and apiſh imitation; others, and thoſe no ſmall fools, upon deſign, duckoy'd by Avarice and Ambition: But, cuſtome is a ſecond nature, even in Religion too, or more properly, ſuperſtition, cuſtom is the father, and ignorance the mother of their Devotion: As ſoon may an Ethiopian change his skin, or a Leopard his ſpots, as a Ceremony-monger his foppiſh ſuperſtition, he is ſo accuſtomed to it, cuſtom can beget nothing upon a man of Reaſon, a man whoſe Reaſon is not clouded; and yet cuſtom has a brood in the world, far more numerous, than truth could ever beget; becauſe Truth, the father of wiſe men, can never beget any thing, but upon Reaſon the mother of true Devotion: But theſe mothers are but few, and therefore there are but few of the breed, very few rational men, and rational Chriſtians, in compariſon of the numbers of thoſe who go the broad way, and go in at the broad gate that leadeth to deſtruction; and many there be that go in thereat, namely, all thoſe, whoſe Religion & worship has no other ground, except cuſtome (in conjunction with mother Ignorance) for their foppiſh devotion, and covetousneſs, for their knaviſh ſuperſtition.

Thus the poor ſilly naked *Indians* in *America* (I have catechized them) and asked them the Reaſon, Why they did bow to ſuch an Indol, that was nothing more than other wood, and trees of which it was made: They had all one and the ſame anſwer, namely, cuſtome

tome, and their peei's, peei's, what are they? but a certain crafty sort of men amongst them, that lead the rest of the fops by the nose, by some superstitions of their own invention called peei's, that is, priests of the devil, whom they worship in that bowing Idolatry; for they never worship GOD (whom they acknowledg in dark apprehension) for they say GOD is Good: and some of them will say, GOD is a good Man, and will not hurt them, and therefore they worship the devil to assuage his mischievous wrath.

Even so, our English foppish Ceremony-mongers answer (when I catachize them) and ask them the Reason of their bowing to the Altar, when there is no Idol, and to the East when there is nothing Divine more than in the South and North, and the Altar nothing, but a piece of wood, made of the same wood and trees with the pues, the stools and the Pulpit: Then just like the naked *Inidans*. that are but just one degree (if they be so much) removed from a monkey, answer, that it is a custom, and their peei's, or priests do so, and therefore the poor Apes imitate, that's all.

Oh! but the priests are crafty, and have some more Reason (though a wicked one) to bow to nothing; they do not bow to nothing, they get a place by it, and preferment; and therefore are forc'd to get as many fools as they can to be their Disciples and followers, for when Owles are alone, they are houted at, but not Birds that fly in flocks, tho they be Jack-dawes.

I have asked some of them a Reason for their confused and prophane, irrational and unscriptural babling together the Reading psalms: And all their answer is, that (it is granted) that it is a confused noise, and therefore unintelligible; but their priests do so, and the singing-boyes, and they are accustomed to it: It is a very honest confession; but is this man-like, or baboon like?

I have asked some account also, of others, how the Organs got into *Church*, to make such a noise, and at so great a charge and expenses, in the first purchase,

aſe, and continuance; *Judas* his Queſtion is proper here, to what purpoſe is this waſte? Had they not better be ſold, and the Organiſt's ſellary retrinched, and given to the poor?

They anſwer, that Mr. *Alderman* was willing withall, and that he could not ſtay a long Hour or two out of his counting-houſe, at Devotion, without ſleeping; and therefore, how clunch-fiſted ſoever he uſed to be at other times, yet on this occaſion he nimbly opens his purſe to pay the muſick, for that it either keeps him from ſleeping, or joggs and awakens him, and makes him ſtare and look up; therefore, *&c.* Ay, ſay no more, you have ſaid enough, and deſerve to be a Laureat, as well as Sir *John Suckling*'s Alderman; come, clap the Lawrel upon the Alderman's Head.

But of all the briſk Reaſons of my Ceremony-mongers, that of a ſhe Ceremony-monger was very ſurprizing, when being ask't why ſhe, in defiance of plain Scripture, ſpoke in the Church, anſwered nimbly, that her tongue was ſo uſed to wagg at home, that it could not ly ſtill in the very Church? and yet the ſame Church-pratter, was ſilenced, when queſtioned, why ſhe, in imitation of the Doctor's bowing his Noddle to the Altar, Madam Limberham made a courteſy, and bowed both her Knees? no Reaſon could be got for that mimickry; that is no more like, than an Aple is like an Oyſter.

And all the Reaſon that ſome Biſhops can give, why they ordain many times, rude, illiterate, unthinking Don's to the Pulpit, to teach others, and know nothing of the matter, nothing of their own Knowledge, no Divinity is concocted or digeſted, and made their own, and in their *Head* and Heart, (the Body of the Law is digeſted by a Lawyer, before he is fit to come to the Bar; and the body of Phyſick, by Phyſicians, before they are fit to feel the Pulſe, or be Licenſed.)

His Anſwer is, That he truſts to his Deacon, or Arch-deicon, by implicite faith, he believes as the Arch-deacon tells him, and that the form and manner

ner of ordaining Deacons, Prieſts, and Biſhops requires no more: Well, it is well, 'tis very well anſwered, and moſt Epiſcopally.

And why do you confirm, and lay hands ſuddenly upon ſe many ignorant Perſons that underſtand not one Article of faith, nor can ſo much as ſay the creed? The anſwer is, The Common prayer-book requires no more than to believe by implicite faith, the fitneſs of all that the pariſh Prieſt ſayes is fit, he muſt take it for granted, and believe as the prieſt believes, and ſee with other Mens eyes; but that is the fault (brother) of your conſtitution, that obliges you to more work and inſpection, than any Mortal can perform.

Beſides, where do we read (except in Maſs-book, and common-prayer-book) of ſuch a thing in ſcripture, as confirmation by a Biſhop? That ſcripture of little children coming to *Chriſt*, and he laid his Hands upon them, and bleſſed them, is, in the common-prayer-book, applyed to infant baptiſm; and moſt incongruouſly (too) for that purpoſe; for Jeſus baptized none, neither men, women, nor children, but his Diſciples did that: Nay, the great Apoſtle of the Gentiles went about confirming the Diſciples by ſound Preaching, but he baptized very few; one, or two, or three, he confeſſes that he did baptize, and if he had baptized any more, he had forgot; therefore he did not make ſuch a buſineſs in his own perſon: And as for laying Hands upon any children, or other, there is not the leaſt mention of any ſuch matter. How came it then into the Church? I'le tell you:

Infants not being able to make a confeſſion or profeſſion of Faith and Repentance, which two are required of all perſons before they be baptized (as ſaith the church of *England* in her Doctrine catechiſtical in common-prayer-book, and ſo ſaid St. *Auguſtine*, but I believe neither of them.

But, becauſe that Infants, by reaſon of their tender Age cannot perform them; therefore they do perform them by proxie, or by ſureties, becauſe the ſureties

ſureties do promiſe (a wiſe reaſon, for promiſes may be broken) they ſhall perform both Faith and Repentance, when they come to Age.

Ay! Here's a wiſe reaſon for a learned church, and enough to to make all rational men (that have not loſt their Reaſon) be Anabaptiſts, or, at leaſt, like Witches, to deny their baptiſm in Infancy.

For all promiſes and Vowes are either broken or kept, but promiſes and Vows of God-fathers and God-mothers in infant baptiſme, are ſeldom or never kept; but are broken Vowes, and broken bonds and promiſes.

The ſureties promiſe and Vow, that the poor inſolvent child (that cannot ſpeak for it ſelf) ſhall when it can hear (for faith comes by hearing) have faith; and when it can ſpeak, and gets wit, then it ſhall have Grace to confeſs and repent.

But, ſuppoſe the child live to have wit enough to be a ceremonie-monger; had ever any man or women of them the Grace to confeſs, recant and repent? And then the promiſe of the ſureties is not worth more than ſome Lord's promiſe, not worth a farthing.

Again, ſuppoſe the Child proye Deaf, or dumb, or a fool, the Sureties Vow they do not know what; nay, if it live to be hang'd, as many are for Thieves, Witches, Murderers; How is the God-fathers and God-mothers Vow and promiſe perform'd, when they vow'd and promiſed for poor Child in *Baptiſm*, that it ſhould forſake the divel and all his works, the Pomps and vanities of this wicked World, and all the ſinful Luſts of the fleſh. 2*dly*. They vow and promiſe that Child ſhall believe all the Articles of the Chriſtian faith; do they not break their vow, if poor Child prove to be a Sceptick, a Hobbiſt, or an Athieſt? 3*dly*, They vow that the poor Child ſhall keep Gods Holy will and Commandment, and walk in the ſame all the days of its life; do they not break their vow, if, poor Child, for whom they ſwore a ſolmn Vow and promiſe, in the preſence of God, being an Oath, happen to turn Apoſtate, papiſt, Mahometan, or Infidel,

Infidel, are not the ſureties all forſworn? and though they be, or be not, there's the miſchief, no good can poſſibly come of it, but that which is incumbent upon parents, and which ſureties ſeldom or never mind, namely, *Chriſtian Education*; and if ſo, they ſhould not Swear and vow in the Childs Name, that the Child does or ſhall beleive and repent; It is enough to promiſe good Education (if the Godfathers and God mothers be barren, or old and paſt Children; in ſuch caſe, it is enough to be ſo kind and careful of another' mans child: But if they have children of their own, or like to have any, it is too much, becauſe charity ſhould begin at home. And therefore the ſaid vow and promiſe, is, but uſually like the common Diſcourſe of Hectors and Bullies; (I ſweir and vow, they cry on all occaſions) when they intend nothing; by vowing and *Swearing*, but forſwearing; and adding a lye to the promiſe and vow.

Firſt, Then the *Sureties* promiſe that which no honeſt man can honeſtly promiſe, who makes conſcience of a vow, becauſe he promiſes that which is impoſſible for him to perform.

Secondly, If the inſolvent child be bound by ſureties and good *Bayl*, if he leave them in the lurch, he wrongs them not, he gave them no ſuch commiſſion, power, deputation, Authority, or requeeſt to promiſe and vow in his Name: And therefore that talk of a vow in *Baptiſm*, is nonſenſe, idle and vain: How can a man break a vow, or a bond that he never made; but his ſureties made it in his behalf; Ay, without his order, knowledge, care, or deſire: How is child concern'd therein, any more than other children in the World? I hate to hear nonſenſe, much more to preach it, except I were ſure, I was to preach to none but Fops, that ſwallow every thing that the Prieſt puts in their mouth (like the Wafer God) without chewing.

Thirdly, Suppoſe another mans Faith or Repentance (that has enough of both) for his own ſalvation, and alſo merits (called works of ſupperrogation by the papiſts,

Papiſts) to ſpare, heaped up and runing over, which the Saints departed, St. *Bridget*, St. *Winifred*, St. *Francis*, St. *Ignatius Loyola*, St. *Coleman*, &c. Has left at their Departure, as a laſt Legacy to the Pope (as the Papiſts hold) Faith and repentance enough to ſave all the Whores and Rogues in the World, to whom the Pope gives, no ſells, to any that has Money, and is willing to *Buy*.

If Work of ſupererogation be true, it is the firſt Market I would make; I had rather buy Heaven than a knight-hood, or a biſhoprick.

But, ſuppoſe the Fool and his Money be ſoon parted, and a man get nothing but Hell by another mans Grace of faith and repentance, by relying thereon, as Church of *England* holds; then much more nonſenſe it is for church of *England*, on ſuch idle and falſe principles, to talk of faith & Repentance to be performed (tho never ſo much promiſed to be performed) by *Proxy*, or by ſureties.

If GOD Almighty would (like ſome creditors) takes ſureties, and *quem pro quo*, that if child could not perform and pay faith and Repentance, then fall upon the ſureties, and make them ſmart for it; then you ſpeak to purpoſe. *But*, GOD is Juſt, the ſoul that ſinneth it ſhall die, and the ſoul that believes and repents ſhall be ſaved, but I fear the beſt Proteſtant has nothing to ſpare for a poor *Inſolvent* child.

Fourthly, Suppoſe (which is poſſible) that the ſuresies are Inſolvent and have no faith and Repentance for themſelves, then all his great fatt is in the fire; they can never perform nor pay a debt for another, that have not wherewith to diſcharge their own debts, let them promiſe, and vow and be bound in as maney bonds as they pleaſe for other people; any fool or Beggar can promiſe to pay a thouſand pound for a nother, but what ſignifie promiſes, vows, or Oaths, made only to be broken and forſworn?

Laſtly, Which is the ſadeſt caſe of all, (or not a Pin to chuſe) ſuppoſe that poor child is Baptized without Sureties, as are the greateſt number by far, in this populous Town; and in private *Baptiſm*, neither

ſuttie

ſureties, nor the Sign of the Croſs is required; then they muſt bring ſureties to the church, and then it ſhall be ſigned with the Croſs. But half the pariſhes in this Town have no churches, and they are not obliged to carry child to a nother church. Now you are gravell'd, mr. *Ceremony-monger*, and you do not know what to do, or ſay.

Again, thoſe that have churches, will not, nor cannot, for Love nor money, get ſuch good natur'd and kind ſureties, to promiſe, vow or ſwear for the child; What will you do now? now you are worſe gravell'd.

For either the child in private Baptiſm, without ſureties, and the ſign of the Croſs, is baptized aright, truly and fully, or no?

If not, than half of the Kingdom are unchriſtned Infidels; there's one of the two Sacraments half loſt by your fooliſh Reaſonings, and fond Doctrins; except you confeſs that the child is rightly baptized without ſureties, or the Sign of the croſs.

Which if you do, I have conquer'd thee, and thy ſilly Doctrine, of making Faith and Repentance requiſite, before a child be capable of *Baptiſm*: And when you had made ſo great a flaw in Divinity, you ſodder it worſe with nonſenſical Whimſie of ſureties performing faith and Repentance for poor child by promiſing both, ſureties, *ſponſores*, cuſtomers not more ſilly than Ancient, even in the 2*d*, or 3*d*, centuries, as I remember, but have no time to turn to it, but an error not ſo old as that of *Papias*, *Viz.* Chriſts Reigning here upon Earth a thouſand Years perſonall, as the millenaries hold; and a hundred more Errors of older ſtile.

Beſides, the vow and promiſe of ſureties gives either true faith and repentance, or not: *If* only falſe, it is nothing worth, 'tis falſe coin, it cannot, ſhall not paſs current any longer: If true faith and repentance come thereby, then is this believing and penitent child capable alſo of the other ſacraments of the Lords ſupper; for no other Qualification can be requiſite; faith & repentance fits them for Heaven and

Glory

Glory, St. *Auguſtine*, good man, was thus run to the wall with his Argument, and ſo muſt the church of *England*, 'till they get a better reaſon for infant baptiſm, than they tell us in their catechiſm and common-prayer-book, and muſt rationally fall into the Error of St. *Auguſtine*, who put the holy-ſupper, like ſpoon-meat, down the childrens throats, thus prophaning, becauſe not diſcerning the Lord's body.

But the ſureties do it for them, then let them eat and drink alſo for them, take both the ſacraments in their Name and ſtead, and go Heaven alſo in their Names and ſtead. And what will a poor child get by all this? he will never know any thing of thoſe Heavenly joies, which his proxie and ſureties enjoies. Therefore to ſalve this ſore, and make room then for confirmation, a *Romiſh ſacrament*. Well (you'le *ſay you can* expoſe mother-church, & ſhew her nakedneſs; but can you cover it? Yes! that I can, and have done it many Years ago in my printed book called---- *Gregory-father Gray beard*: If I be forced to lance my poor mothers ſores, I alwayes ſprinkle *ſympathetick pouder on my Lancet*, that it may heal the Wound, it is forced to make, to let the corrupted Quitter out. But, if ſhe be ſo wilful and proud, that ſhe ſcorns my hand, my charitable hand and help, march on, let the blind lead the blind, when you are in the Ditch, we ſhall hear you crie for help, though now, like the wild Aſs in the wilderneſs, ſhe toſſes up her head, & runs ſnorting away, in her mouth we ſhall find her.

CHAP. II.

Of Eſcapes in the common-prayer-book, in reference to the Act of Uniformity.

WHat! ſhall we have no ceremonies at all then? Oh? yes, your ſill, ſo you'le be content, & not impoſe your ſmall ſenſe upon others in canons, and Act of Uniformitie; which are not only vain Attempts hitherto, (even ſince the firſt general council of *Nice*) but all the great Wars in Chriſtendom, upon the ſcore of Religion, the innocent blood ſpilt betwixt the *Arrians* and *Athanaſians*, the *Papiſts* and the *Proteſtants*, the *Conformiſts* and *Non-conformiſts*, the Ani-

Animoſities, Jails, Ruine, Fines, Impriſonments, *ſmithfield fires*, and bloodie inquiſition, muſt all be charged at the foot of this Account.

It is verie ſtrange that chriſtians will not be content with the impoſition and Acts of Uniformitie, which GOD, the holy Jeſus and his Apoſtles have provided. Haſt thou faith, ſaith the Apoſtle, have it to thy ſelf? Haſt thou a ceremonie, thou art found one, it may be good, it may be bad, make much on't, keep it to thy ſelf; to thine own maſter thou ſtandeſt or falleſt.

We have general Rules, as to honour GOD with our ſubſtance, or eſtates, in works of charitie, which is the greateſt thing in Religion, and without which all thy faith and hope is nothing, as ſaith St. *Paul*, or is a dead carrion, as ſaith St. *James*, becauſe charity, the ſoul of faith, is departed, when thou evidences thy faith to be a nothing faith, a dead faith, by deſtroieing charity, in killing and impriſoning thy brother for faith's ſake; and perhaps thy weak brother, for whom Chriſt died, through thy impoſition, and penal Acts of Uniformitie; Acts that are not only miſchievous in breaking the peace and unity of the brethren, not only uucharitable in beating thy ſon, or thy brother, becuſe he is blind; reſtore him to his ſight, in the ſpirit of meekneſs, is the Apoſtles rule, blows will never cure his blindneſs.

Beſides, Uniformitie is an unnatural, impoſſible, and therefore an irrational, wicked, and vain attempt: Go, teach God to make a new Heaven, with Uniformitie of ſtarrs, and skies ſpangled uuiformlie, they are now all of different forms and features: Go, teach him to make men uniform, they are all now of different forms and features, teach *Him* to make a new *Heaven* & a new Earth, and ſet a new face on it: The *Land*-skip now looks ſo much the more lovelie by the varietie, which GOD and Nature ſeems to delight in, and wilt thou, thou ſillie ceremonie-monger, and projector, be wiſer than God?

If thou hadſt ſeen our bleſſed Saviour ſometimes ſtand and pray, ſometimes kneel and pray, ſometimes

times lie on a bed or couch, and eat the holie ſupper, ſometimes fall on his face and pray; If thou hadſt ſeen this varietie, thou wouldſt have Excommunicated him, then capiaſs'd and jailed him, if thy fierceneſs had not kick't him, and ſpurn'd him up, hadſt thou but had an Act of uniformitie to back thee.

We are bound to honour God with our ſubſtance, in works of charitie, the greateſt Dutie, but how much when, & how, in particular, is left to the diſcretion and libertie of every man, no rule of Impoſition is, or can be made about it.

We are obliged to honour God with our bodies, the leaſt thing in true worſhip, for bodilie exerciſe profiteth little, but how much, when, and how in particular, is left to the diſcretion and liberty of everie Man: no rule of impoſition is or can be made about it.

Then you'l ſay the Church of *England* was miſtaken in one of her XXXIX. Articles, that ſays, The church has power to appoint ceremonies: And alſo the King and Parliament were miſtaken in the act of uniformitie, that enjoins all biſhops and clergiemen, on pain of deprivation, to ſubſcribe, aſſent, and conſent to all and every thing, as true, which is contained in the common-Prayer book.

Here is a heavy charge, convocation-houſe, and Parliament-houſe, both upon my back; but, come, one at once, and I'le deal with them both, one after another, as well and as faſt as I can

Firſt then, I ſay, in general, that any decree un-Heaven, that is either unlawful, or impoſſible to be obeyed, is not all obligatory: This is ſo plain, that it needs no further proof, it is like the light of the ſun, ſelf-evident, if the ſun ſhine, no man doubts it, but he that is blind, or winks on purpoſe, leaſt he ſhould be convinc'd. And as to that Article, *Viz.* The church has power to enjoin ceremonies----it confounds all the ceremonie-mongers amongſt us. And in all my Travels, Reading, and diſcourſes, I never met with any man, Biſhop, prieſt, or Layman, that ever did, could or durſt explain what is

is there meant by Church.

If it be taken for *the Clergy, either in* (or out of *Convocation*, or *Synod*, viz. That they have of themſelves a *jus divinum*, a Divine Right, to enjoin ceremonies to the people of *England*, they all incur a *Præmunire*, that claim *ſuch a power*, and *juſtly*, for they thereby *ſet up a legiſlative power* independent *of*, and diſtinct *from the King and Parliament*, (the only Legiſlators) *and is of moſt pernicious conſequence*; and found to be ſo *in all ages*; And by the Statutes of *Proviſors* (made both by Popiſh and Proteſtant Kings and Parliaments) condemned as moſt pernicious and inſufferable, by invading the only legiſlative power, (Kings, Lords, and Commons) *the great fundamental of our Government*; and ſetting up a thing called *a Church*, *independent* of, and equal with, or above the *State*, and *bearding* the State, if it be ſo bold as not to pleaſe them, or ſhould *dare* to diſpleaſe them. Better it is, *not to be a State*, than to be *ſuch a pitiful State*, at this precarious rate, *that dare not* but be prieſt-ridden: Our noble Anceſtors, in popiſh times, *ſcorn'd the Motion*, and were true *Engliſhmen*: This diſtinction of *Church and State*, is a popiſh and pernicious diſtinction; two higher Powers is one too much.

But if by the *Church* in that Articles, be meant, the *King & Parliament* (the Repreſentatives of the whole body of the people) the convocation and Canon-makers will *by no means acknowledge that*; for that makes them *Cyphers*, and (as many people account them) *uſeleſs Tools*: And never did King and parliament (*neither*) make *Laws coercive* in matters of Religion, or *Uniformity in Religion*, but confuſion, diviſions, ſchiſms, tumults, ſedition, blood, ruine, and *Civil Wars*, were the *diſmal* conſequences in *England*; whereas there would be *none of theſe*, no Diſſentions, no *Penalties*, no complaining in our Streets, if the *legiſlative power* (unſuborn'd by prieſt-craft) *make no Laws but what are proper for their* Cognizance, and for the peace, *Welfare*, good manners, and *good abearing* in the *State*: And *then*, where there is *no Law*, *there can be no Tranſgreſſion*; and thoſe odious names of *Diſſention* and *Sedition*, *Conformiſt* and *Nonconformiſt*, will find an *Eternal Grave*.

I'le give but one Instance in that same *Act of Uniformity*, which requires all Clergy-men to give their *Assent and Consent to all and every thing* (for Truth) which is contained in the Common-prayer-book.

But, who made the Kings and Parliaments of *England Infallible Popes*, since Church of *England* confesses *she may* Err?

And how irrational and *unaccountable is it* for Men that *confess* their Ignorance; and yet with the same Mouth will so vote a Law, or Imposition of their sense in Religion on all Mankind under their Jurisdiction? *For ought they know*, they may command and enact that *all Clergy-men shall Assent* in their Judgements, and consent in their wills, to a palpable Error, Lie, or Untruth; or else, take their choise, to starve, ly down and die; for Farm they may not, Thrash they cannot, and if they Begg, they are sent to *Bridewel*.

And this is our very case this Day; We may not chuse what Chapters *for Lessons*, what *Collects*, *Epistles*, and *Gospels*, we *list* to read, but, *must* read those that are *appointed* for the Day: and the last Year they were *all falsly appointed*, or else those words in the Common prayer-book are false, that fixes and ascertains *Easter Sunday* (the *Æra*, or beginning of the account, whence all the *Lessons*, *Collects*, *Epistles*, and *Gospels*, are computed, nominated, and appointed.)

But *that* is not only *silly*, and uncertain, but *false* and *contradictory* in the Common-prayer book, and therefore both the said *Æra*'s cannot be true. As for example, by one Common-prayer-book Rule, the last *Easter Sunday* should have been kept upon *April* 8; because *Easter Sunday* (whence all other *Feasts*, *Lessons*, *collects* are computed all the Year after) is alwise the first *Sunday* next after the first *Full Moon* which happens after *March* 25, which was *April* 8, last past: But by another Rule in the Common-prayer-book, it was (and so we kept it) upon *April* 15, last past.

They cannot both be true, but one of them is a *Mathematical* Untruth, (and which no body can deny;) yet *Bishops* and *Curats* must all *Assent* and *Consent*, that this *Falsehood* is a *Truth*, and such a Falsehood it is, and o

ſo evil conſequence, that it makes a blunder, and confounds all our wiſe methods of Uniformity in *Common-prayers*, *Epiſtles*, *Goſpels*, and *Leſſons*: And if we do not confeſs and ſubſcribe that this *Falſhood* and Untruth is a Truth, then *ſtarve and die*.

I can give ſeveral other Inſtances of our irrational Doctrine and Diſcipline, but I am loath to offend, let them even go on, they'le give me but little thanks for my pains already; but, I thank GOD, I do not find the fault, to expoſe it to ſhame, but to cure it, I know how: And, let me tell you, it requires ſome ſkill in the cure. Why may not Lightning ſometimes come from a black Cloud? And a dull by-ſtander ſee better ſometimes, than he that play? Some part of that ſeven-hill'd City (*Rome*) is ſcituated in a *Vael*, as well as *Weſtminſter Hall*; and therefore no wonder if ſometimes both of them be in a *Fog*.

And if it abate the proud, pragmatical, impoſing, ſelf-conceited, dogmatical, and imperious ſpirit, that confounds the whole creation by methods & aims of Uniformity, point-blank againſt thoſe different meaſures of GOD and Nature, it is well.

CHAP. III.

Concerning Biſhops.

WHat I am going to ſpeak concerning *Biſhops*, may the more favourably be received, becauſe ſo contrary to *ſelf intereſt*, *the worſt of evil Counſellors*.

For why may not *I* (as well as any other) live in hopes of a pair of lawn ſleeves, rightly put on, ſince nothing elſe keeps me from making as good a ſpeech *in the houſe of Lords*, as that which of late was only *a ſpeech without doors*, & proves ſo genuine & well aim'd that of all it is (*now*, *a ſpeech within doors*. However I could ſerve *as well as the beſt*, to make up the number of the *Tea's* or *No's*? And thats all the wiſe ſpeech that ſome men ever did make (I do not ſay) what they can make; for the more frugal any man is, and the leſs he ſpends, the greater is his ſtock.

But if I had been ſo haſty as to *beſpeak* the Lawn ſleeves, *this ſheet* (that I am going to write) *will ſpoil all my finery*, and certainly there cannot be ſuch a fool

in *England*, or the World, as to think that the *Kings Letters patents*, or *Conge de ſlyer*, can make the *Baronet* or the Biſhop, *a Linguiſt*, or a *Learned man*, (except he was ſo before) though uſually the Vulgar are of Opinion, that if a Biſhop, or *a Lord ſayes it*, writes or preaches it, *O Heavenly!* becaule *O Earthly!* and is a Judgement as propoſterous as that Action of the Orator, when pointing to the Earth, he declaim'd--- *O Cælum!*

But, it is a received Maxime,---*No Biſhop, no King:* I know not who invented it, but it may be true, in ſome ſenſe; but it is falſe, if it be meant --- no rich Biſhop, no King; for that the rich Biſhops were ſo rich that what with the Hank they got upon ſilly mens Conſciences, and the intereſt that their Lands, good Leaſes, and dependencies, their Tenants, ſervants, and friends, they were ſo prevalent, when united that when our Kings have ſometimes been ſo hardy and bold as to diſpleaſe them, they have either taken the Crown from his head, as the rich *Biſhop* of *Wincheſter* unking'd his Brother King *Stephen*) on whoſe head that *Nimrod of a Clergy man* had, *without any right*, clapt it on, and upon diſpleaſure, the *Biſhop* chiefly unking'd him again; and in eff & ſpurn'd it off, as *Pandolfus* the Popes Nuncio, did the Crown off King *Johns* Head, which lay groveling at his foot, whilſt the proud Prelate put it on; and to ſhow the Eccleſiaſtical inſolence of ſome Lawn Sleeves, he up with his foot, and kickt it off from the Kings Head,

So that--no *Biſhop*, ---no King (*Stephen*, or *John*) and a *Biſhop*-- no King (*Stephen*, or *John*) for that rich Biſhops, like other rich Lords, are a ſtrength to the Crown, when it does not pleaſe them; and on the *contrary*, have been too great and dangerous when controul'd, growing muſty and moroſe; a King had as good be a ſlave in *Turky*, as to be *at the Mercy* of ſuch Popiſh-like Eccleſiaſtical pride.

Nay did not the very Dean *of Weſtminſter*, and the Arch-Biſhop of *York* (chiefly, though with others bandayed make the Reign of *Hen:* 4. and *Hen:* 5. very uneaſy? For which cauſe the wiſe King *Henry* 7, invented

vented a way to pull down the ſtomacks of the great Temporal Lords with their own hands, by enabling them to alienate and ſell their Lands; of which many were ſo glade, that it was the firſt bargain they would make, to chuſe, away runs the foot-man for the Uſurer and Scrivener, who were *as glad to buy* as the other *to ſell*, when both ſides are willing, the Bargain is ſoon ſtruck up, and Time was unwing'd till the Entail was dock't.

Then his Son, *Hen.* 8. he reform'd the Clergy with a Witneſs, and pocketed up the Reformation by Act of Parliament; and excluded from the Houſe of Lords, *all the ſpiritual Lords*, Abbots, and put their Lands in his pocket by ſtatute Law. *Edw.* 6. *and Queen Elizabeth*, were his own children too, for they, and their wiſe Counſel, finding, that though the *ſpiritual Lords*, *Abbots* were excluded the Houſe of Lords, yet the *other ſpiritual Lords Biſhops*, were ſo proud ſometimes, and high, that no body could imagine them to be *the beſt Diſciples of Chriſt*, who was meek and lowly; therefore *Edw.* 6 took at once from the Arch-biſhop of *York*, about 37 great Mannors, and were annext to the Crown; and Queen *Elizabeth*, amongſt other thing, took all the Lands belonging to the *Prince Palatine of Ely* Biſhop, in the Vacancy, and gave 2000 *l.* to be paid out of the Exchequer, Annually, a ſufficient competency, and an injury to no Man, for the Biſhop-rick was in *Abayance*, as the Law cals it, in *nubibus*, it being in *poſſe* any Bodies, but *in eſſe* no Bodies.

So that *I* alſo am ſo much a Friend to that proverb ---- *no Biſhop, no King* ---- and ſo very much a Friend *to Biſhops*, that *where there is one* now in *England*, I wiſh *there were twenty*; and as old as I am, I hope to live to ſee it: And yet not take one farthing from the preſent Incumbents, nor in the leaſt diminiſh the vaſt Revenues and Grandeur of my Lords the *Biſhops that are in poſſeſſion*; let them keep it, I ſay, till they die; and die they muſt, and then their *Biſhoprikes* being Vacant, by Death however, if not ſooner juſtly forfeited, it will be no injury to any man, to ſave ou

and divide the vaſt incomes to many Biſhops, who muſt take the pains, and perform the work of a Biſhop, in their proper perſons, which is now done by proxies, ſureties, and implicite faith.

And, I doubt not but that *all my Lords the biſhops* would be *of my mind* herein, as *to the Work of a biſhop*, which they themſelves, and all *Engliſh-men*, find to be ſo great a Work, and a burden *ſo much too heavy for any ſingle ſhoulder*, that they are forc'd to perform the great Acts of a biſhop, in Ordinations, Confirmations, Excommunications, Abſolutions, *&c.* only by Foppiſh as well as Poppiſh-like Implicite Faith, *ſeeing with other mens eyes, and hearing with other mens ears*, that it is no wonder that they err ſo often.

Oh! but the Wages then muſt be divided. as well as the Work, fleſh & blood cannot bear this Doctrine.

No, it cannot; therefore *fleſh and blood cannot enter neither into the Kingdom of Heaven:* but a biſhop, of all others, ought *not to conſult with fleſh and blood, and ſelf-Intereſt*, which above all things in the World does bribe mens Judgements, that they cannot, becauſe they will not, give their Aſſent and Conſent to ſo great a Truth.

King *Charles* I. was tenaciouſly in love with biſhops as now in *England* conſtituted, even to death, ſo great was his Opinionatree in the Caſe; and yet he ſayes, they were not biſhops *Jure Divino:* by Divine Right, and neither *contra Jus Divinum*, but I think quite contrary, *viz:* that there is nothing in Scripture more plain, than that biſhops are *Jure Divino*, and nothing is more plain, than that the biſhops in *England*, now conſtituted, are contrary, abſolutely contrary, to *Jus Divinum*, or Divine Right, ſo far as they act like *Novices* in Implicite Faith; 1 *Tim.* 3. 3. A biſhop muſt neither be a *Novice*, nor given to *filthy Lucre*. For *any boy-biſhop*, any ignorant and unlearned biſhop *is as good as the beſt*, in thoſe acts of implicite faith; *any Novice can ſee with other mens eyes*, and hear with other mens ears, any Novice can, and the greater Novice the fitter too, believe as others believe, without any other Reaſon.

There-

Therefore, ſince the Holy Scripture ſayes, a biſhop ought *not to be a Novice*; if he be a Novice, that ſees by implicite Faith; Tell me then, count them if you can, How many Novices have we in *England* that do all their greateſt acts by *Implicite Faith?* This is as bold a Stroke, *you'l ſay*, as ever was; and yet *not a jot too bold* to ſtrike at ſo Grand, ſo Foppiſh, ſo Popiſh a folly, as *Implicite Faith*; *by which*, it muſt be granted, and cannot be denied, our Proteſtant *Biſhops* do all their mighty buſineſſes, and is the cauſe of ſuch a *contemptible and ignorant a Clergy*, ill-grounded *Excommunications and Abſolutions, and Capias's thereupon*; and ſuch unſcriptural, irrational, and blind *Confirmations*, perſwading the ignorant that they are fit to receive *the other Sacrament* of the Lords Supper, when they *know not bing* of the Creed; and ſometimes were never liſted or matriculated into Mother-Church by the *Initiating Ordinance* of baptiſm.

But that is the fault of the *Perſon*, not of the *Conſtitution*; if that were *true*, it might be amended; but it is *falſe*, for it is not the fault of the perſon only, but the fault of the conſtitution, which obliges no Biſhop in his Office, and performance of theſe great Epiſcopal Acts, but *only to* the knowledge of *a Novice*, or *Implicite Faith*.

Nay, if our conſtitution did oblige him, it would oblige him to *Impoſſibilities*, for his Work is more than any mortal can perform in *propria perſona*; and the great *charge of Souls*, which he takes upon him, more terible, if his conſcience be awak, or not brib'd with the Wages, it muſt be ſenſible, that no piety, parts or prudence *can poſſibly diſcharge*, except *as now*, by implicite Faith, which any body or Child, or Novice can perform as well as the beſt.

It was covetouſneſs therefore, and ambition, that *firſt* made *Biſhopricks* ſo large, for the ſake of making *all* the Biſhops *Lands* therein *one Man's Monopoly*; and alſo made Biſhops *Conſciences ſo large*, as to gape & ſwallow *all*, the reliſhing bit was ſo guſtful & grateful to a greedy-gut; but *from the beginning it was not ſo*.

Now *every County* muſt have a *Biſhop*, nay, ſome

times two, or three, or four Counties will ſcarcely hold *one great Biſhop*; nay, to them *too*, muſt be added ſometimes a *Rich Deanery*. Is it not ſtrange that a Biſhop ſhould be a *Deacon again*, for the money ſake, and a *Parſon again* by *Commendum*, for the ſake of ſome *bulky* Parſonage, like *Wiggin* in *Lancaſhire*, in *Commendum* held by Dr. *Cartwright* Biſhop of *Cheſter*, now advanc'd to be a non-ſuch Proteſtant Reader in popiſh *France*, and Curat to a popiſh Prince in the *Proteſtant Chappel*, in the Caſtle of *Merli*.

And I am perſwaded they will have the grace to bluſh, if it do not alſo make their *Hearts* ake before I have done, at the horrible burthen they have undertaken, which the ſhoulders of the ſtrongeſt and ableſt Apoſtles of Chriſt never did or durſt venture to take upon themſelves; no mortal ever did or can diſcharge it, but *God* (in his *Mercy*) *forgive them, they know not what they do*.

Philippii, (nay *Jeruſalem*) a little ſcanty City, not ſo big and populous as *Colcheſter* by half, and yet had *ſeveral Biſhops* at a time therein; *Philip.* 1. 1. *To all the Saints which are at* Philippi, *with the Biſhops and Deacons*. How many *Biſhops* of *London*, at this rate, muſt there needs be in *London*, not to mention the three Counties of *Hartford*, *Eſſex* and *Middleſex*, into the bargain.

Ay, but the Houſe of Lords *will not hold ſo many biſhops*.

No, I grant! There are biſhops *enow there* already, as ſome have ſaid, and *angrily grudge* that we Clergymen (who are as *much repreſented* in the Houſe of great a huſſe at an election of Members, to get men for Commons, as any communion in *England*, & make as our turn) ſhould alſo be repreſented in the other Houſe, which *no other Commoners are*; and that my Lords the biſhops are tried by their peers, that is, by their Equals, Commoners, but the Lords are *concilliarii nati*; It is part of their Inheritance to be the King Councellours, and a Seat in the Houſe of Lords is part of their Eſtate and State. But *ſuch men talk* like thoſe that ſay, that we had *Engliſh Parliaments*, before biſhops and Abbots ſat in the Houſe of Lords, and many

many ſtatutes (the Judges ſay are good Law) tho made (in ſeveral Parliaments) *excluſo Clero*, the Lord-biſhops, and Lord-abbots being ſhut out of doors, and not permitted into the Houſe of Lords; Nay, the Lord-abbots that had as *good and as ancient* Right to ſit in the Houſe of Lords, as Lord-biſhops, are long ago, and *to this day exeluded*? Notwithſtanding my known Devotion to my Lords the biſhops, (I confeſs) I have not skill enough to anſwer ſuch Reaſons and Records; It behooves them that have more wit, and are more concerned than I, to give this a Rational Anſwer; I confeſs my ignorance, but my Devotion, to them is well enough known.

And *I cannot deny*, but that *bookiſh men*, as my Lords are bred, and uſually Fellow of Colledges, by the Eſtate they take upon them in the colledge, all but themſelves *going bare to them*, if they do but ſee them at the further end of the court, *let it hail, ſnow or blow*: This inclines men to be *pedantickly proud ever after* I knew it too experimentally, being made a Fellow of *Gonvil and Cajus Colledge in Cambridge*, when I was *but Junior-batchelor, and not* 19 *Years of Age*, till Travail and Experience in the World, which all biſhops have not, *refines this Inſolence*, and makes it more ſociable and complaint.

But let no man envy the Liberality of our Anceſtors, in endowing the *biſhops and Univerſities ſo* plentifully: *a few* that are *truely* worthy and *learned men* may well compound for the generality of a contemptible Clergy; that would not have been ſo truely contemptible, but that my Ceremony-monger in bad Reigns got poſſeſſion (too often) of the Steeple (the loftieſt piece of the Church) by Popiſh-like and Foppiſh Ceremonies; and then it behooved him to *keep open the door* by which he enter'd, *to ſuch* (*only*) as were *like him*, and followed his Steps, and exclude all others to his uttermoſt, whoſe Vertues and true Learning muſt neceſſarly (if ſet near him) *ruddy his cheeks*, and make him bluſh for ſhame.

But crafty young Lads finding *that eaſy way* to the Wood, and that it was much more eaſy and profitable

to go to a Danceing-school, then to the laborious Schools of worth, and crabbed Learning, *to which* it is so difficult and so unprofitable (as times have been) to bend the mind; and also so very facile, honourable and beneficial to bend his body, in silly Cringings and bowings; *farewell books*, saith he, *and dry*, unprofitable *Studies*, I'le go to the *Eccleſiaſtical Dancesing ſchool*, and commence Doctor *Ignoramus*.

Hence it is that *our wiſe men of England* have made our Engliſh *Biſhopricks* out of two poor Words in *Tit.* 1. 5. *Kata polin*; ill underſtood; in every city making Elders, or *Biſhops*, ſaith St. *Paul* to *Titus*, as I have appointed thee; *Kata polin*, in every city.

Thence it is, that ſuch a porner was made to make ſuch a little Town, as *Carliſle* a city, for why? *Forſooth*, and *Colcheſter* an ancient city, and twenty times bigger then *Carliſle* to dwindle to a Village, for why? *Foreſoth*,

Becauſe every biſhops ſee muſt be a city, *Kata polin*, and but one city in a Biſhoprick, and therefore little *Carliſle* muſt be a city, and *Colcheſter* which to my knowledge is Ten times bigger, and Fourty times more Rich and populous, muſt dwindle from a city as Anciently it was the only city of *Eſſex*, and why?

Κατα πολιν has done its buſineſs, city and biſhopricks muſt be convertibles, and *London* being the greater city and biſhops ſee, or ſeat, *Ergo*, *&c.* *Kata polin*, which I confeſs, *Origen*, *lib.* 4. *contra Celſum*, does paraphraſe, *En ekaſtha polei*, much like *Chryſtome*, *Kath ekaſten polin*, 1 *Tom. Homil.* 1. in every City; thus the liteleſs Feather of an Eagle, conſumes all other feathers that are near it, and in the Neſt, whereas not only the beſt Greek Authors, but the holy Scripture confounds the word *Kome* and *polis*, a village and a city in ſeveral places both in the *Old* and New Teſtament, as for inſtance in 1. *Chron.* 4. 32. their Villages *Eram &c.* were 5 cities.

So in the new Teſtament St. *Luke* calls *Bethlehem*, *polis* the city of *David*, *Luke.* 2. 4. but St. *John* calls it *Kome* the Village of *David*, and I'le call *Lethlehem*, as I'le give *Colcheſter* a Name too! Why not? ſince I have

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helpt to Christen a great part of the Town these seven and Twenty Years. *Kymi polis*, A City Town, though the *Bishops* see or seat at the great City of *London*, has taken its good Name from it most scandalously and unreasonably to give it to *little Carlisle* for the sake of *Kata polin*: a word the ceremonie-mongers never right understood, they were so busie about ceremonies they had no more leisure to understand *Tit.* 1. 5. then *Phil.* 2. 10 both of them sillie interpreted, and the latter sillie construed, and sillie translated, either through ignorance or fraud, to make room for a Nonesensical ceremonie.

There were 1000 Bishops in *Armenia*, saies *Baronius ad An.* 1145. And *Justinian* the Emperor, *Petravon*, and *Novel:* 13. c. 1. saies, that there were but twenty cities in *Armenia* in his time; and they have decreast ever since; how could 1000 Bishops than sit in twenty cities, except there were many Bishops in one citie, or manie bishops in Villages and small Towns.

Nay, To go no further than *Ireland*, saint *Patrick* founded there 365 Churches, and as manie bishops, saith *Nimius*, And also bishop *Usher*, late Primate of *Armagh*, and yet there never were 365 cities, and now but nineteen.

In st. *Augustine's* time there were 900 Bishops in *Africa*, *Aug. tom.* 7. *de gestis cum Emerit.*

And, yet, not half so manie cities, and manie of the cities in st. *Augustine's* time were Heathens; nay, the inhabitants of the famous city in *Syria*, called *Heliopolis*, were all Idolaters, *To onoma Christu*, Theodoret: *lib:* 4: *c:* 20. *Eccles:* Hist: *Tun eneikuntav udeis*, Not a man of them would hear, saith *Peter* of *Alexandria* the Name of CHRIST.

And yet there was then a Bishop of *Heliopolis*, layes *Bishop Eusebius Phampilus Vit. Constantine l.* 3. *c.* 5. 6. a Bishop, that had a Flock like that of Bishop *Mills* in *Arabia*, who had not got one convert in his City. nor any thing else but blows. *Sozom: l.* 2. *c.* 12. these two Bishops had fewer souls by seven in their diocess to Excommunicate than bischop *Ischyras*, who had but just seven, whereas our dioceses are as much

too

too big: nay, Monstrously too big, as the other too little; Is there no measure in us? No *Medium*? No middle way for true Vertue, which alwayes sits Enthron'd betwixt the two Extreams.

In Gospel times, the bishops were chosen by the People, and most Voices carried it for two, of which GOD chuse one by Lot, and the Lot fell upon *Matthias*; and 260 Years after *Cyprian* tells us, that all the People, that is the Majority consented, or else no bishop was chosen, *Cyprian, l.* 2. Epist, 5. *Convocata plebe totâ: & de universa fraternitatis suffragio.* and *Cæcilianus* was chosen bishop of *Carthage, Tosius populi suffragio. Optat. lib:* 1, by the general Vote of the people. No man was excommunicated, (*Cyprian lib.* 3 *Ep.* 14) *Nisi causam actturus apud Universam plebem?* Not every sneaking Register and peaking *Surrogate* could send a Soul to *Satan*, for refusing or neglecting to give the knave a Groat, or the like; brave Ecclesiastical Discipline of Church of *England*! It is just so in *Spain* and *Portugal*, but not so bad as here in our (said to be) Reformed Church of *England*; Reform'd? In what? Oh! the service *Book* is in English, and made inteligible by the Peoples alternate babling, like those illegal, irrational, and unscriptural Mock-Songs of the Singing-men, and singing boys, to feed which mouthing Tribe, so vast an income is Yearly thrown away in cathedrals, that would easily supply (together with Sleepy Prebendaries when Vacant), all the scandalous livings in *England*.

For what Heart can a poor Minister of Twenty, or Thirty pound *Per annum* have to study? (A Carpenter Journy-man has more) besides out of that, Synodals; Procurations, First Fruits, Tenths, delapidations, Repairs, poor Rates, Arms, Assesments and Taxes, besides a great deal of Money most unconscionably to the Rich Bishop or his Secretary for Ordination, Seven or Eight pound more for institution to the Bishop, then to the Rich Arch-deacon for induction, *&c.* though he seldome or never stirs one foot about it, but he and his Register agree

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to Pocket up the Money, theſe charges Preliminary muſt be payed out of the poor Pittance, and Trade he cannot, Ferm he may not, nay, Beg he may not; Starve he may, except his great Task be to ſtudy how to get bread, drink, and Cloaths, and how to keep out of his Crediters Clutches, Sergjeants and bum-bayliffs; This is his greateſt Study and cloeſt concern; If he can ſpare a ſix-pence or two to buy a printed Sermon, his ſtudy has Books enow; whilſt the Lazy Fat Prebend and Ceremony-monger, with two livings, a Prebendry, or Deanery, and Arch-Deacanry, and two or three more (unſeen) incomes, advantages and Pluralities, Drinks Wine in Bowles, and is not affected with the affliction of *Joſeph*, but is as Red in the Gills as a Turky-cock, or his Scarlet Hood, ever ſince he was made Doctor by *Mandamus*, or the *Morrocco* Ambaſſadour.

Vertue and Learning alwayes ſhoot Low, if there be not ſome high, and glorious Mark ſet to aim at? Never greater Wariors in the World, nor more ſucceſsful than the Old *Romans*: Why? They were not ſo big as the *Gauls*, much leſs then the *Germans*, nay, leſs then little *Don Diego* the *Spaniard*; yet conquer'd them all, wherefore? The Hiſtorian tells ur, by the great Triumphs, Privilledges and Rewards they gave the Emperour or Generals, with all his Souldiers, which made them fight like mad.

This is certain; Would you have a good Army? pay them well: A learned Miniſtry? pay them well but do not permit (as in ſome fiſh ponds) Ten or Twenty great Jacks to devour all the Fry: Yet too great preferment breaks a good Back by over loading it; A ſcanty and mean ſchollars, (for who will mend his pace and pains, when faſt or ſlow is all one, all of a price, all of one Reckoning?) And poor ſcandalous Livings muſt make a poor and ſcandalous Clergy, and reduce us again to barbariſm.

How would ſuch a primitive Epiſcopacy as I have ſhown here, Reconcile the difference betwixt Preſbyterians and Epiſcoparians, and ſo truly Conſtrue that ſaying of *Jerom* (*Epiſt. ad Evagrium,*) I know not what

what a bishop has more than a Presbyter, except Ordination; which is by our bishops, for want of numbers, now performed by the lying on of the hands of the Presbytrie, in conjunction with the great bishop, who yet knew no more of the matter, as to the fitness of the person Ordained, then the bishop himself, *viz.* by implicite Faith, *in oculo Episcopi*, called *Mr.* Arch deacon, or some surrogate, as is usual, in his Room.

The Apostle *Paul* from *Miletus* sent to *Ephesus*, & called the Elders of the Church (*Acts* 20. 17.) which are there called (*ver:* 28.) Bishops.

Nay Mr. *Mede*, (in his proof for Churches, in the second Century) Evidences that no Bishop had more than one Altar, and that one Bishop and one Altar were Correlates.

But pride, Avarice, and the Pope first made one Bishop serve many Altars, by Curates, and Journeymen, and in requital they made the Pope. the one great Bishop of Bishops, *Pa-pa*, as every bulky Bishop is usually styled in our Ecclesiastical histories, a pope *pater patrum*, nay the pope himself called our great Bishop of *Canterbury*, *alterius Orbis papa*.

And Mr, *Fuller*, a great friend to our Episcopascy Confesses in his history of the holy war, *lib:* 2 *c.* 2. *p.* 45. 46. that Bishops were set of old too thick for all to grow Tall, & to such a height, as now; & *palestine* fed too many Cathedral Churches, to have them generally fat: *Lidda*, *Gemnia*, and *Joppa*, three Episcopal Towns, were within four miles of another, and surely many of their Bishops to use Bishop *Langham*'s expression; had high racks, but poor mangers? Ay! this alone will breed a Quarrel against all that I have said, my lean Project starves greedy Avarice, that will be ready to eat me for my pains; well, *actum est de Episcopatu meo*, that is not the way for me to get a pait of Lawn sleeves, *I* have Read my own doom: and may use the words of Bishop *Chrysostome* upon *Heb:* 13 1. *Gasphobos soneko kai taseies muten phyuchten*: The fear of that threating, as they that must give an account, makes my soul to tremble continually: And the pious learned bishops will thank me

me heartily; and thoſe that are otherwayes may live to amend; Here has been a ſad do with ſome of them in this poor Kingdom, and all to keep up that Eccleſiaſtical Grandeur that GOD never made; which makes *Chryſoſtome* ſay in *Heb. Homil:* 34. *I wonder how it is poſſible for a biſhop, to go to Heaven, or to be ſaved!*

Read ſeriouſly his homilies, in *Tit.* in *Act.* in *Heb:* and if thou haſt Grace, thou wilt not ſtrive ſo for a biſhoprick; and if thou haſt not Grace, thou art not fit for a prieſt, towhom Biſhops allow no part of Diſcipline, or pariſh Government, they are only to feed, not rule the Flock? but the learned *Fuller* proceeds —— after this Interruption, Neither 'let it ſtagger the Reader, if in that Catalogue of *Ty-*'*rius*, we light on many Biſhops ſeats, which are not to 'be found in *Mercurius Ortelius*, or any Geographer; 'for ſome of them were ſuch poor places, that they 'were aſhamed to appear in a map, and fell ſo much 'under a geographers notice, that they fell not under it: No but as little as it is *pace tua*, quint Mr. *Fuller*, it is a great bull, for in that Age biſhops had their ſees at poor and contemptible Villages.

The Apoſtles *Paul* and *Barnabas* ordained Elders, biſhops in every city, at *Antioch*, *Iconium*, *Derbe* & *Lyſtra*; the three laſt ate there called cities, *Act.* 14. *Antioch* was a great City, The third in the World, but in that almoſt all the Chriſtian Inhabitants could meet together in one place to hear a ſermon, *Acts* 13 44. And Iconium was but a ſmall Village, ſayes *Strabo*, *l.* 12. *Polichnion*, or *polichni mukra*: And *Derbe*, only a cittadel in *Iſauria* and *Lyſtra*, only *Kome*, a village in *Iſauria* too; And, as for the Names of Biſhops and Presbyters, or Elders, or Aldermen, they are in Holy Write indifferently uſed, to ſignifie *one and the ſame grand Seignieur*: Why are the *Arians* ſo condemned by the Orthodox, as *Theoder. ſynod. ep. l.* 2. *c.* 8. for not being contented with ſmall Biſhopricks, and no bigger then a Biſhop might *ſuperintend* in his own perſon, if Rapin be no ſin?

It never was a good World ſince the Clergy and La, ety drove on two ſeveral Intereſts, and two po-

dies distinct, and made the Church *one thing*, and the State *another*; If the Clergy endeavour to keep the people in Subjection, and under their *Girdle cannoniceal*, by Impositions, Canons, and Acts of Uniformity; endeavouring *to Lord over* God's Heritage *the Layety*; no wonder, that they strugle for Life and Liberty, and that the *Feuds* and Animosities betwixt them *are Immortal*; but they would Die, *Cease, and Decease*, if Clergy-men studyed *to restore Sinners*, and Erroneous persons in *the Spirit of Meekness*.

Ay; but the obstinate *will not so* be restored; then, *let him alone*, perhaps he knows *more than thou dost*, that art his Teacher; However, to *his master he standeth or falleth*, and thou by *giving him warning hast delivered thy Soul*, as to matters of Faith and Opinion, *but as to evil works*, that is *the Magistrates* Province and *care* to *correct* and *punish*.

But, if we *cannot fright* our Parishoners, they will not care a pin for us.

No? (you should say) They do not care for you, nor love you, because you are such Scar-crows, and bug-bears, that would be; If they *fear you only*, they'le *never love you*: Do but thou labour diligently in *the Word and Doctrine*, and fear not, but *that all good men will give thee* of all men living (as the Apostle sayes) *double Honour*, which is due to a *Ruling Elder*, much *more* to the Ministers that labour *in the Word and Doctrine*; Though with us (quite contrary to Scripture) The Ruling Elder or bishop is the *man of double Honour* amongst us, and the Pastor or *Teaching Elder* must scarce keep *his Hat on* in the presence *of the great Ruling Bishop*, to whom the Apostle indeed commands us to give double Honour, but more especially to the Ministers or Pastors, that labour in the Word and Doctrine: Those are the most Honourable, the most Reverend *Jure Divino*, if you believe the holy Scriptures. But Fops mind chiefly *who* speakes not *what is* spoken, if it be *the Word of a Lord*, it is with them more valued and obeyed, than *the Word of the LORD*.

These are unjust and corrupt Judges; but, I will not punish them, if I had power, as King *Cambyses* did one

one of his unjust Judges of the Kings-bench, *viz:* pull'd his skin over his Ears, stuft it with straw, and there hung my Gentle-man over the bench, *in terrorum*, that other *Tresylian*'s might learn to beware of underminding (the chief pillar of any Government) the Fundamenal Laws.

Since therefore, to give a Ruling Elder or bishop more honour than a pastor or good preacher, is expressly against Holy Writ (as aforesaid) look you to that; but that great Scripture, which they bring to prove, that every City had a bishop, and but one bishop, and every bishop had but one City, you see, by what has been said, both these Assertions are sufficiently prov'd to be false: Though we had no other Instance than in *Tit.* 1. 5. For this cause left I thee *Creet* to ordain Bishops, *Katapolin*, that is, *Kath Ekasun polin*; *Creet* is an Island that had in it a hundred Cities, and was therefore called *Ekatom polis* in the Reign of *Leosophus* the Emperour; and *Anno* 880. there were but twelve bishops; but at that time, why should we imagine that they were all Christians? When the third great city of the Empire *Antioch*, where Disciples were first called Christians, and bigger than any City, except *Rome* and *Alexandria*, yet had no more Christians in it, than one Church will hold, *Acts* 13. 44. Nay, *Jerusalem*, where our Lord was crucified, and so few Christians forty Years after, at the Destruction thereof, that all the Christians being warned by God to part, did depart to *Pella*; a poor little Village, sayes *Esebius* (*lib.* 3. *c.* 5.) held them all.

But, we will take it for granted, that *Titus* ordain'd in every City (in the Island of *Creet*) a bishop, namely a hundred: And, which is not at all likely, that all were Christians (for till *Constantines* time, one church held all the christians in *Rome*; and one great church in *Alexandria* held all the christians there, as their bishop *Athanasius* gives an account in his Epistle to *Constantinus*, the son of *Constantine*) yet *Heylin* in his *Cosmog. p.* 263. sayes, There are in *Creet* but two hundred and seven parishes, than by that account the great bishops will get but a plurality, two parishes for their Dioceses.

And ever since, that bishops first monopoliz'd so many parishes, all under their Ecclesiastical Government: There has been no Ecclesiastical Government at all, but a meer Anarchy and confusion, as at this day, and has been the occasion of setting up so many Independent churches, to take care of themselves and one another, for whom the Ruling bishop could not possibly take care; Engrossing all Government, we have none at all, but some silly face of it, in a poor surrogate and Register, that minds little else, than to finger the pence, and shear the poor clergy, and church-wardens twice a Year, in Visitations, &c: Deliver your purse; poor sheep escape better than we, they are clipt once a Year, and the master that feeds them has the wool, but they that shear us poor Lambs, take our wool but feed us not; they have it for nothing, and their great Revenues will not satisfie, (but as I said in my naked Truth) Is it not a sin for a Rich Man to Rob the Spittle!

Let such hard-hearted Clergy-men, who have such exceeding many flocks and herds, read their neck Verse, 2. *Sam.* 12. 5. 6. In *Nathan's* Parable of the Lamb, and the Sentence:

And *David's* Anger was greatly kindled against the Man, and he said to *Nathan*, *As the Lord liveth, the man that hath done this thing shall surely die*; *And he shall restore the Lamb four fold, because he did this thing, and because he had no Pity.*

And, what do they visit for? To see that all be Uniform; Pish! it is not to be done; they themselves are not Uniform, nor their Cathedral Worship, Uniform with one another, nor with Country Churches nor with the Act of Uniformity; And what harm? So all things be done decently, and in order, it needs not, by order of Uniformity; Nay, Pope *Gregory* the I. Six hundred Years after Christ, commends variety of Usages, *In unâ fide nihil officit*----- *Sanctæ Ecclesiæ diversa consuetudo.*

Let them show us one such Diocesan Bishop as we have got in *England*, in the best and purest Times, or one Bishop that ever durst pretend to govern the church

Church by *Implicite* Faith in others, for the first three hundred Years, or any thing like it, in Holy Scripture, or any Reason for it, or any possibility to discharge that heavy charge; And I'le strike out *Avarice* and *Ambition*, as the great cause, and surrogate a better Reason in the room, & be their *Proselytes* Nay, I'le stoop lower, I'le condescend to be my Lord's the Bishops Chaplain, and Apologist.

But, if all their skill cannot do it, then it is high time to Recant and *Repent*, that iniquity may not be our Ruin; and to restore the Lamb four fold; and because rich Dives had no more pity of his Brethren, whom the rich Diocesan calls (according to the style in the primitive Church) Reverend Brother, and brother, but looks over the head of his brother elder, or presbyter, as if a *conge d' Estier* had made him a *Saul*, and higher by the head, when he only Struts (being Rich) and stands a Tip-toe, but is not a better man, nor a better Scholar than he was before.

It may hinder his Worth and Learning (rather) by Avocations, runing from Ordinations, to the House of Lords, thence to the Court, thence to the Council Chamber, thence to the confirmations, thence to the Visitations, *&c.* If these do not hinder a mans study and Improvement, *I* have lost my Aim.

Let them but read Mr. *Baxters* Learned Book of Episcopacy, or Arch-bishop *Cranmer's* Opinion of Ordinations; This latter a Learned and Holy Martyr, The former a most Learned and pious confessour; Or let them but read the New Testament, and there is little or no difference at all, betwixt a presbyter, or Elder or bishop; what in one verse is called Presbyter, in the next is called Bishop; as *Bethlehem* the Town, is the same with *Bethlenem* the City a foresaid: And a parish signifi'd the same with Dioceſs.

But, in after times, when Christians Multiplyed, if a presbyter could not watch over all their souls, they allowed him a Co-*adjutor*, and for distinction and precedency sake called him a bishop, who sometimes had not one presbyter under him, as aforesaid, most com-

commonly, but one; and till bishops begun to scramble for more Ground, and like other princes to enlarge their dominions and Jurisdictions, which was not till the Emperour *Constantine* made them so bigg, that in the 4. century, the great work of councils and synods perambulation, to mark out the bounds of their *Paroikia*, their parishes or Dioceses to keep the peace bewixt the Encroaching bishops in that fourth Century, called *Ambitionis seculum*, the ambitious century, not that Bishops in after Ages grew more humble, or were Ensamples to the Flock, in self denial, Modesty, Humility and contempt of Worldly Grandeur, and (as they say they Vow'd in Baptism) to forsake the Devil and all his Works, the Pomps and vanities of this wicked World, &c. But then (first) they begun to be Ambitious of large Dioceses, more than possibly they could (*Episcopein*, or) oversee; then they got Journymen, and surrogates', and Registers, and Apparitors, and all that Tribe; to Feed whom, the church-Wardens are the spaniels (Sworn) to hunt and Flush the Game, that the hovering Jar-Faulcon, the Register, may Pounce them, (there's all) and make a prey of Poor Sinners, never to be redeem'd but by Silver or Gold.

The Golden Key always gets absolution, which in Gospel times, and the Primitive times, never was purchased but with tears, in the midst of the Congregation, as *Jerom* of *Fabiola*, *ep ad ocean: Episcopo, Presbyteris, & omni populo collarchy mantibus &c.* The Bishops, Presbyters, and all the people Weeping for Joy at those penitent Tears; and at the Return of the prodigal, mixing their Tears with his. (*Heb.* 13. 17.) *Obey them that Rule over you, for they Watch for your Souls. as they that must give an Account*, &c. A woeful and sad Account must that Bishop make when God calls him to give an Account (which will be very shortly) of his Bishoprick, for he shall be no longer bishop; How ought he to Trimble at the thoughts of it? When in stead of Watching for the Souls committed to his charge, he has only Watch't

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for their Purses; And in stead of Guiding them, he has sent out Doctor Commons-men to Watch all *England* over in the bishops Room; (we trace them by the Footing) at a Visitation, *&c.* What have they been doing? citing Admonishing, Excommunicating, Jayling, absolving, (this Twenty Nine long Years) in all this Kingdom; What penitents have they made? What pennance? What Repentance? Is it not a great cheat that defeats all Repentance? by commuting (as the *Papists* and we say) turning the Whores Sins (by which she got Money, they Joy in her, for they go Snips) into Money, and a few great Whores are enow to maintain all the Ecclesiastical freebooters in *Doctor Commons*, she is the Thief that Pick's Men's Pockets, they the Receivers; Oh! the *Jubilee*'s they make, when the Apparitor has found out a Rich Whore, and a Rich bastard; which (least they should miss) let the Church Wardens look to it, for they swear the Ecclesiastical Spaniel (always) to quest upon a Haunt: if he do not, he is forsworn; Oh! most precious Ecclesiastical Discipline! that begins with perjury, and ends with Mercenary Repentance or bribery!

Why should not the King and Parliament be as careful of their Subjects Souls as their bodies? For they also must give an account: but, what an Irrational Account would it be, if it was to be feared, that an Enemy should Land and invade us at *Harwich* or *Canterbury*? To say I have set a Watch-man upon the top of *Pauls*, or to make sure upon the high Stiple of *Lambeth*, call to the Watch-men, if the Enemie landed at *Harwich*? How angrie would they be at such a non-sensical Question? And say, surelie you are mad; Do you think any mortal Man can see from *London* to *Harwich*? Or from *London* to *Canterbury*? There may be an Hundred Thousand Enemies Landed for ought we know; How is it possible for us to Watch and Ward at this distance?

In the interim the Kingdom is well look'rto, and the coasts well Guarded, are they not? We are the

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next Door to Ruin, if more Watch-men be not ſet, and ſtronger Guards, which is eaſie and no charge or expence at all, when the pay (that two Watch-men have ingroſt) would well pay and maintain Forty of as good Vigour and ability, and (in ſome ſence) better ſighted, and better Tongu'd watch-men, to feed and give Warning; Or, are the well-fare of our Lands and Bodies only the care of Governours? And as for Mens Souls, one Watch-man is enough betwixt this and *Canterbury*?

But, (you'l ſay,) a man is but a man, he does what a man can do? *Nemo tenetur ad impoſſibilia*, I grant; but who bid him undertake ſuch a charge, that no mortal can diſcharge? Who? Who think you, but filthy lucre, and ambition?

The Council of *Sardica* in the fourth Century *Anno* 347. ſaw this diveliſh miſchief coming Trowling into the Church, and a perpetual ſtrife and conteſt about the borders and Limits, as Litigious as now at *Doctors-Commons*, about the probate of wills, and about Letters of adminiſtration; namely, who ſhall get the money, whether the biſhops or arch-deacons court of that Dioceſs where the man died, or elſe a prerogative Caſe, by the *bona notabila*, of the value of five or ten pounds, old doings there were; wherefore the ſaid council made a decree '(*Can.* 6.] That no biſhop ſhould be made in a Vil-'lage or little Town, for which one presbyter might 'well ſuffice; becauſe it is, not neceſſary to make 'biſhops ſee there, leaſt the name, and Authority be rendred contemptible. There were Three hundred and forty biſhops there, (which exceeded the number of the General council of Nice) and they took care for the Honour of their own function; yet they add, that when the people in a Town ſhall grow ſo Numerous [a hundred and fifty was the common ſtint for a presbyter's care and cure] That that Village deſerves to have a biſhop; and ought to have one.

By this Rule, *London* had need have more than forty biſhops: And this would whet induſtry, and

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make men study to be work-men that need not to be ashamed, least the people should never chuse them, as of old they did, whereas now if they can but buy an Advowson, or next Advoidance, or a patron, *&c.* Let the people go whistle, they are their feeders and pastors in spight of their Teeths.

But, how can men Relish what is cram'd down their Throats, (as Capon's are serv'd) or given them with a Horn like a Drench? This makes an *Immortal* Feud and Disgust, generally, betwixt the *Physick't Patients*, and their Ecclesiastical (not Fathers but) Farriers, that force open their mouths, and pour down what they please; thus are the people treated like brutes rather than men, and Christans, they are like to be good ones; but what cares the reading Don of the Pulpit, He crys, I am instituted and inducted, come to your parish Church, the horse and the poor Ass, must graze where he is Ty'd; I'le feed you in spight of your Teeth: Ay and starve us too in spight of our Teeth.

There is no reason nor Religion for this; *If* he were never so good a Physitian of Souls, all he says is accepted with prejudice, and disgustfull, for let his portion be never so wholsome, it goes against any Wise-mans Stomach to be drench't; this is the fault also of our Constitution, and wonderfull are inconveniences that follow this, as Animosities, eternal betwixt Minister and People. Suits at law about his Maintenance, for they pay as they hear, only so much as they are forc't to, and as for the care of their Souls, they'l trust him no more than they will their bodies with a Physitian of an other mans chusing.

Patrons will loose nothing by parting with their Advowsons, nor a farthing honestly; yes, you'le say, he may make it a portion for his Daughter, or to his waiting *Maid*, to a poor *Parson* that will leap at her.

But, this is the worst of Symonies, and such never thrives no more than other Symonists, a curse attends it and blasts all; this is *Smock-Symony*: in other Symonies, Money makes the mare to go? but in this,

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the Jad makes the Parſon ride, that muſt otherwiſe have gone one foot.

Beſides the moſt of the livings in *England* are in the Kings gift, or the Chancellours, or the Biſhops, of the Univerſities; few have private patrons, except Noble men, Gentle men and papiſts, the former are ll too noble to Coyn their Advowſons, and the laſt are the papiſts are very unfit, nay a they are by law incapacitated after Conviction.

It is certain, that where the Carcaſe is there will the Eagles be gathered together, every Man that is a loſs for preferment, or for greater preferment, will be ſure to enquire, which is the way thither? And if *ſymony*, *ſmock ſymony*, or a Ceremony be the ways and the Door, thither the Clergy make application, it is their Aim and ſtudy; thence comes the comon ignorance, Lazineſs, dead and dull preaching, or rather Reading, becauſe it is eaſie, moſt in Requeſt with the great Don's, that can do no better, and is therefore more acceptable then the beſt.

But, If he make merit the only way to preferment, then you will have a pious, Learned, Loving and Lovelie Clergie, that will go Hand in Hand, and Heart in Heart with their people, & nothing thought too good for them; but now what they get, is onlie got with ſcrambling, in all places, eſpeciallie in pluralities.

By pluralities, *I* do not mean two or three pariſhes, for one pariſh may be ten times more a pluralitie, as ſaint *Andrews-Holburn*, then twentie *Norfolk* or *Eſſex* livings in ſome places.

And I wiſh, that the right Reverend Clergie-man who was ſo ſagacious, as ſome little *Animals* are, to leave the falling Houſe, and therefore let his ſeat in the Higheſt commiſſion court, leaſt if he be ſtai'd anie longer, it had fallen upon his head, would alſo alſo be as ſagacious, as to leave his inconſiſtent pluralities; what ſence is it for a Biſhop to be a Deacon? For the due joining of (which two) words in conſtruction, *Subintelligitur*, *Avaritia*

And (by way of parentheſis,) now *I* have named that High commiſſion court, I cannot but remember one word uſed by thy old Friend, Lord *Jeffery*, ſoon after

after in my Lord of *London's* case, repeated, *viz. Raptim*, we do all things here, quoth he, *Raptim*, rashlie, in haste, without thinking, without consideration, without writing, without so much as a clerk, or Register; Ay the wiser, for *citer a scripta manu*, but enough of that, and of bishops at present.

CHAP. IV.

Of Ordination, &c.

I Never could understand any thing by Ordination, but what Arch-bishop *Cranmer* makes it, a setting a part Bishops; as a Constable, a Justice, or a Judge is ordain'd for some special work.

And the greater and more sacred the work is, the greater and more feared is the Ordination.

The church, the whole church did this in the Gospel times and long after; so says *Jerom*, *Requiritur in sacerdote Ordinando etiam populi præsentia*; the peoples presence is necessary when men are Ordain'd, not as here, by a Mockery of this Ancient custom, Ordaining Men in a Congregation, who are as ignorant as the Bishop in Reference to their person, Conversations, learning, or abilities; but in the purest and primitive Times, they were alwayes Ordained by the Church, as well as in the Church, and sometimes by Laying on of Hands of the Presbytery alone, as *Titus* and sometimes by the whole Church, as *Barnabas* & *Saul*; the laying on of Hands was only a Jewish custom or Ceremony, Pointing out the Person Ordained, it was not the *Hands* did any thing, none are so foolish to think that, except vertue could go out by touching, as when our Saviour touched the Woman (not willingly) which had an Issue of Blood; none are so Blasphemously silly as to pretend that; indeed the sign is taken often for the thing signified; as, *for this Cause Bow I the Knee to the Father*; and *fine sfantibus non staret mundus* and *neglect not the Gift of GOD that was given thee by the laying one of the hands of the Presbytry* by all which ceremonys of Kneeling, Standing, & laying on of Hands is only meant Prayers made when they were in that posture: now, who can imagin

then that the presence of a Bishop is more needfull then the presence of the Presbyters or people, except he could pray more Heartily, and more spiritually than the rest;

Which he usually was supposed to do, because his Worth, (not his friends, Relations, money or Kindred) advanc't him, in Gospel Times, and in the primitive Times: When *Timothy* was ordained a Bishop, the Presbyters only did it, except Presbyters and bishops be only two Names for one person, as undoubtedly they are; aftertimes did distinguish them, how? Only by Precedency, as the Chair-Man of a Committee, the Speaker, he that in Sessions gives the rule of the Court, but no better Men, nor other Character then his other Brethren Justices or Members, except for order-sake Precedency.

And therefore for Order sake, the Bishop with the Presbyters, the Presbyters, or in default any Church Member, or the whole Church, might have laid on Hands, as well as have prayed at an Ordination, thus when the Holy Ghost had chosen *Paul* and *Barnabas*, They had their mission from the whole Church, *Acts* 13. 2. 3, *Jerom* and *Chrysostome* agree, that there is no difference betwixt a Presbyter and Bishop, but only Ordination; and that was by custom (as the best man not as the sole man, he never could lawfully ordain but in his own Church, & his own Church-members only & by the consent of the rest of the members; for Bishops, for Three hundred years after Christ, had no more Souls in their Dioceses than they were intimatly and familiarly acquainted with, this makes *Chrysostome* say that notwithstanding, the custom of the bishops presence at Ordination, yet betwixt Presbyters and bishops there was little or no difference, (*Homil.* 11. *in* 1 *Tim.*) *u Polu to meson.* very little difference and in Scripture times nothing at all *Theophilact* calls it *ferme nihil*, next to nothing, namely Precedency; but the Church in Scripture, or the Faithfull, Ordained as many Bishops as was needfull and may not Presbyters Ordain now, without a Bishops presence, as well as of old in Scripture times

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or as well as Bishops do ordain Arch Bishops and Metropolitants?

But, in *Holy Write*, if any had the precedencie, the presbiter had it; The Presbiters that are amongst you, saith St. *Peter*, *I exhort, who am also a presbiter*, 1 Pet. 5. 1. *no greater Titles of Honour can be given*, then what Age and Nature gives, thence comes, *Sieur*, *Monsieur*, *Syre*, and *Sir*; or Father: *Madam*, a diminutive, of *Dame*, or *dam*, Madam, *my dam*, or Mother; and Age being honourable, the greatest tittle of honour is then derived, *Senior*, Sentore, *Seignior*, Grand Seniore; in *Spanish*, *Italian*, and *Lingua Franka*, *Presbiter* amongst the *Greeks*, Elder or Alderman, or Earl, all is one derivative from *Senioritie*, so that if people be ambitious of a Name, presbiter or Elder, Alderman or Earl of the Church, is far before Overseer, or Bishop; whose Diocess was at first no bigger, then that he might easilie oversee it, or see over it, now it is monstrous!

The burden of a *Bishop* is so great, and the danger greater in Male-Administration, that *Chrisoystome*, *Homil. ult.* 33. & 13. in *Heb.* 13. 17. sayes, *Ti legeis? Agrupnei? kindunon ethei kata tes kephales*; What saist? Does he watch for Souls? Yea, and at his peril too, does not the horrid hazard threaten his head?

But, what cares some men for the thunder of Heavens vengeance till it fall upon them, they are stouter then those two Atheistical Emperours *Tiberius* & *Caligula*, they would run under ground, in Vaults, and caves when it thundred; but some are as unrelenting as the High Priest of *Rome*, called *Julius Cæsar*, that notwithstanding that he read Divinitie Lectures in *Rome* to the people, was the greatest Robber and murderer in the World, and sacrificed to his ambitious and greedie Rapacitie, the bravest Common-wealth that ever the Sun saw, but he fell in the height of his Jollitie, and so shall all miserablie, whose portion is, (as they desire,) in this life onlie.

In short, the difference betwixt Presbiter and Bishop in Holie Write is nothing at all; no not in Ordinations: As in *Africa* presbiters did Ordain, and

ſo now, (at this day,) in *Germanie*, *France*, and in the moſt *Proteſtant* Churches: And muſt we ſchiſmatize from Scripture? And from all the *Proteſtants* in the world to follow a cuſtome they got into the *Greek Church*, (Fourtie cuſtoms they had beſides this contrarie to Scripture cuſtoms) *Chryſoſtome* being a *Greek* Biſhop; And *Hierom* though writing in Latin; yet dwelling and converſing amongſt the *Greeks*, but would never make ſo bold a venture as to be a Biſhop in thoſe times in the fourth centurie, when the Task was fourtie times eaſier, becauſe the province or Dioceſs was fourtie times leſs, nay, a hundred times leſs then now in *England* and *Wales*, beſides *Kata polin*, make the moſt on't, is but *per civitates*, alongſt the cities, which being a hundred in *Creet*, and the pariſhes but two hundred and ſeven, and not a tenth part Chriſtians, this *Kata polin* is onlie ſillilie conſtrued to make ſuch havock as it has both in the State and all true Devotion.

Yet men drink healths to the proſperitie of the Church of *England*; if they mean hereby a good health to the *Proteſtant head* of the Church, and the *Proteſtant* Members, the onlie true meaning, with all my heart, let it paſs.

But, if by the Church of *England*, they ſcandalouſlie mean, thereby, onlie the great *Dioceſan's* that cannot poſſiblie watch over ſouls, except by implicite Faith in the Black-guard of Apparitors, Sumners, Regiſters, Proctors, Canoniſts, Lay-Vicars, Vicar-generals, Commiſſaries, Officials, Surrogates, (or I do not know who) at the general *Randevouz*, and head Quarters at *Doctors-commons*; what an affront is this to the *true Proteſtant Church* of *England*?

I grant, that the Papiſts have all this whole Regged Regimen^t, and by the ſame Names too, and for the ſame Service in their popiſh *Muſter* Roll.

But GOD forbid, that the Reformed Church of *England* ſhould Signally differ from Popiſh Church Diſcipline, not ſo much as Nominally, and ſo little Really, and to purpoſe, that ſome have only been ſtarved to death in a Jayl, and many

Hundred

Hundreds (and their Families) undone, whilſt the *Smith-field* Fire's were fierce indeed, but the Tortures did not laſt long; Our merciful *Hands* made men feel Death long and often, before that King of Terrors was permitted to end the *Pains*: Oh! bleſſed Reformation!

Yes, you'le ſay, our Littany is in *Engliſh*, the *Maſs Litany* in Latin: and the *Saints* are omitted; and *Te Deum* is Sung in Engliſh, or half Jabberd over unintelligibly after the Firſt Leſſon; we praiſe thee, O God, We acknowledge thee to be the Lord, all the Earth doth Worſhip thee, *&c.* All the Earth? I wiſh it did; but in my little Travels, I know it is falſe; for more than half the Earth are *Infidels* to this Day: There we are out of the Truth, whatever be the Tune; and why do all the *People* ſay this Verſe? There's no *Rule*, no Rubrick for it? Or, is it becauſe the Miniſters are Wiſe and know better things, and therefore will give the fooliſh unthinking Mimicks leave to tell that falſe ſtory.

But, I am quite Tyred, It is endleſs to find fault; I had much rather ſee it amended; the Common Prayer-book is the more Amiable to me as Old Gold is more acceptable than new, it has been long tryed and has endured the Teſt pretty well, which is more than can be ſaid of any other Deſultory prayers, that like New Guinees may many times be counterfeit; but as the moſt Tryed Gold will well endure, ſo it may ſometimes need the Refiners Fire.

But as for the ſaid black Guard of Sumners, Surrogates, apparitor's, Informers, Regiſters, *&c.* that live by the Sins of the people, it is as much beyond the Art of man to mend them, as it is to mend a broken Cob-web, and when you have us'd your utmoſt Skill, it will not quit coſt: I have ſtudied the point, and yet am I not one jot the better artiſt at it, then I was ſeven years ago, when my advice (in my Naked truth) was to dreſs them according to the Vertuoſo's-receipt, to dreſs Cucumbers, *Viz.* After you have waſh't them, in ſeveral Waters, than

Salt

Salt them, pepper them, and laſtly; the ſureſt way to prevent their malignity, is to throw them on the dunghil. ——— A Race. ——— To bring the pillory in diſgrace. *Fruges conſumeri nati*, as if they were Born for no other end, but (like Rats, Mice, Polcats, and other Vermin) to eat up the Victuals, Hunt about for a prey, and run ſqueaking up and down.

Never was there ſuch Church Diſcipline, and ſuch Eccleſiaſtical Fellows to manage it, in the whole Chriſtian world (except amongſt the papiſts) they indeed have the like Harpyes, but every private Prieſt there is more than a Biſhop here, can take Confeſſions, ſearch their entrails, and enjoyn pennance.

Whereas we are cumber'd with the ſame great *Dioceſan's*, but every Prieſt there has power to rule as well as Feed the Flock; and the word *Poimanates* (in 1 *Pet.* 5. 2.) Signifies both, to rule and feed; God commands both to every presbyter, but the biſhops counter-check God's Commands, and will take all the weight upon themſelves, with the help of ſumners, Notaries, Regiſter's, *&c.* Well, GOD help them, and forgive them; they can take the charge, and ſtrive for it, and think it a great Honour; Ay, ſo it is, if rightly diſcharged; (which is impoſſible in our preſent circumſtances) therefore have a care that the great *Honos* be not too great an *Onus*, a burthen heavy enough to break the back of any mortal; no Apoſtle durſt undertake it, but took care to leave Reſidentiary biſhops in Creet, one for every Two pariſhes, when the tenth part of thoſe were not Chriſtians neither; but the generality of our people alſo differ from infidels only in Name, or the Baptiſmal Vow of ſureties in baptiſm, (if ever they had any) and is not worth a Ruſh; nay, it is worſe than nothing, by the perjury.

And in *Italy* at this day they have many Dioceſſes that are not half ſo big, nor half ſo rich and populous as the Pariſhes of St. *Andrews Holburn*, St. *Margarets-Weſtminſter*, St. *Martines Stepney*, St *Gils*, and many others; yet not any of theſe, is thought a Charge great

great enough for one ſingle ſhoulder under the biſhop; whereas good St, *Auguſtine* knew not how to diſcharge alone the Epiſcopal work of little *Hippo*; without *Co-adjutors*; and in the littlle Territory adjoining, there were many *Biſhops*, (as one at the Caſtle *Synica* near *Hippo*; another at the Caſtle *Euſſula*, *ad Eccleſiæ Hipponenſis Paræciam* (*Auguſt. de Civitate Dei l.* 22. *c.* 8. *Epiſt.* 2. 16.) *Ecce enim Epiſcopes noſtros, qui ſunt in Regione Hipponenſi, ubi a veſtris tanta mala patimur, convenite:* Aſſemble our *B*iſhops, that are in the Territory of *Hippo*, &c. Biſhops that had a City to govern, did not uſe to biſhop it in the Territory adjoining; the biſhop of *Rome* never pretended that his Dioceſs of *Rome*, reached beyond the City (for at this day there are forty biſhops in the Territory of *Rome*, and of old, there were ſixty nine biſhops there and not one of their Dioceſſes is ſo great, ſo populous, and ſo rich as St. *Andrews Holburn*.

Pope *Innocent* I. (*Epiſt. ad Deſcentium Epiſcopum Eugubi, Ep:* c. 4.) *cum omnes Eccleſiæ noſtræ intra civitatem conſtitutæ ſunt.* All the Churches of my Dioceſs are within the City; & *Acts* 14. 23. A biſhop or Elder had but one church. And biſhop *Vſher* (*Iriſh Relig.* p. 63.) ſays, that the Dioceſs of the biſhop of *Dublin* in *Ireland*, did not Reach over the city wall; *tantum intra muros exercet Epiſcopale Officium.*

This which I have ſaid is enough to pious biſhops; but to ſuch as are given to filthy lucre, nothing will ſatisfie but *more mamon*, more, more; even *Pope Leo* himſelf condemns ſuch biſhops, ſaying, *Dominari magis quam Conſulere ſubditis quærunt*, They make it their buſineſs to Domineer, but not to conſult the welfare of thoſe under their charge: pope *Gregory* Appointed Twelve biſhops in the country of York, (*Reſponſ. ad* 8. *Interrog.*)

Surely our biſhops and great Doctors have *contemptible* thoughts of the common-prayers, as a mean, underling office, or elſe. why do they put mean underling curates, and ſinging-men (ladlers or coblers that can ſing (and therefore) made Deacon's to ſerve to read prayers and ſing them, to

ſome Tune; and as ſoon as that drudgery is over, than away goes the Querifter to his ſhop,) whilſt the Doctor and the biſhop reſerve themſelves, for the topping pulpit, if they ſay any thing, except *benedicite*, leaving the common-prayer to readers, (ſome ſchool-boys not yet emancipated from ſchool-dames, will read more audiblie and diſtinctlie than many of them:) In ſhort, the common-prayer, if mended, would ſerve for a crutch to the lame; & tho *I*, bleſſed be GOD, need none, yet, the crutch muſt not be thrown out of the Church; for then you muſt throw the parſon after it, generally, all *England* over: The common-prayer book? Oh! 'Ts all in all, it is a crutch to the Lame parſon, eyes to the blind parſon, and puts words into the Mouth of the otherwiſe, Dumb parſon; nay, it is ears too to the deaf diſciples, and mymick ceremony-monger, the very *otacouſticon* of the ſpirit; Therefore, here's my hand to it, it ſhall have my Vote, for my poor brethrens ſake; upon condition, tho, that it be not cramb'd down other mens throats, that need not be ſo Fed, but can chew what they ſwallow; and alſo on condition, That we do no longer exclude a great part of holy Scripture, to make Room for *Tobit* and his dog, I mean, The *Apocrypha*.

Have we not *Apocryphal*, and unſcriptural *Ceremony mongers enew* that fill up the Steeples and high places in the Church, like a great crackt Bell, that is good for nothing but to fill up the Vacancy; But moſt *Apocryphal Books* too Juſtle the Holly Scriptures alſo out of the Church? You'le ſay, the Maſs-book did it before we did it: Yea, that's true; ſo a *Popiſh Intereſt alſo poſſibly* brought this *great crack't Bell* into a *Proteſtant Steeple*, (What does it do there?) *there it Hangs*, but had never been *Hang'd ſo high*, but that it was crack't, and good for nothing, but to give an unintelligible and Jarring ſound, to keep out a better, and in room of a better, it will ſerve well enough to make up the number of the *Yea's*, & the *No's*

Well may this crack't Ceremony-monger dread a wiſe and a Pious, and honeſt *Engliſh Parliament*, more

more than he fears either GOD or the Devil, more than Heaven or hell, least they spy this Church-cobweb, (though it hang aloft) and sweep it down, or New cast this useless crack't Bell.

You may know him by this certain *Mark*; for conscous of *Guilt*, and of his own useless and Futility, (though well grounded fear) like the murmuring *Israelites*, he longs for the Flesh-pots of *Egypt* again, *Egyptian* or *Popish* darkness, which has covered (as darkness does) all his faults, this *Pope Joan* (in the dark) has been as good as my Lady) and a Popish King (he joyes in) to chuse, rather than Angels food, Manna, (what is it?) he knows not, he relishes it not.

For he loves Popery in his heart (as the Carpenter loves his Ladder) because it help't him up so high, to overlook his betters; Well! let him even march then, after his brother *Cartwright*, he is fit for nothing so well, as to read *Common prayer* in the *French Protestant Chapple*, in the castle of *Merli*.

Thus have I run him to an inavoidable *Dilemma*, one of the *Horns* whereof must Gore my *Ceremony-monger*; for if he obstinately persist in his irrational and illegal *Ceremonis*, the Law and the next Jury deprives him by his own celebrated Act, the *Act of Uniformity*, which condemns all *Ceremony-mongers*, and all *Ceremonies*, not continued in the *Common-prayer-book*; and then the King may in the Vacancy (without Invading any Man's propriety, like Queen *Elizabeth*) put this unprofitable and impossibly to be performed *Nusance* to its proper use, and to a good use.

But, if he Recant, Abhor, Repent and Forsake his illegal and *Popish-like Ceremonies*, we have got the day, he is converted to be a good man, and will then voluntarily relinquish that burden, which no morta can bear, for fear of the Torments Eternal, whic none can bear; the saying of St. *Chrysostom* (in He 13. 17. *Homil. ult.* 34.) will penitrate his hard hea and seared Conscience, *Thanmazo ei tina esti t archotan ouphunait*, &c. I wonder in my heart (says

how it is possible for a Chief Bishop in the Church to be saved, &c. High Priest *Aaron* said *Nolo Episcopari*, *Moses* also was as loath to come into the Collar, send by the hand of whom thou wilt send, (said he) in a pet, to GOD Almighty; foreseeing the dreadful burthen: St. *Chrysostom* in that Homily sayes in effect, concerning a great Bishop, as one said of an Executor, viz. If I had a mind to send a man to the devil, *I would make him my executor*. and if I had a mind to send a man to the devil, *I would make him a great Lord*------ Bless me! That vain Ambitious man should hope to climb Heaven by that very sin of Haughtiness and pride, which made *Lucifer* a Devil.

I well know that in this Juncture, every projector is full of his Notion, which may do well too in *Utopia*, but is not practicable here.

And I'le Answer such well-meaning Noddles (as a Grave Senator of old *Rome* did his pious Friend, that brought him an excellent model of Government) my Friend! This would do well in *Plato's* Common-wealth, but is not feazable for us who live in the dregs of *Romulus*.

But nothing is here proposed, but what is easie, good for all, sound, pure, primitive and practicable, as well as profitable, and hurts no body, no, not the great *Diocesan*, and sleepy, Fat prebend, in their present Incumbencies, and Possessions, if they can, with a safe conscience, continue them.

For S^t. *Chrysostom* is bolder with such Bishops as are so addicted to filthy lucre, that he quite incapacitates them for the place. *Homil.* 2. *in Ep. ad Tat. c.* 1. *O Peri ta ebremata cholazon*, &c. *utos anaxion, his ut indignus sacerdotio est removendus*; Let him be deposed, nay degraded, as unworthy of that Holy Function

Some repaires of necessity must be done, as the Wisdom of a pious King and Parliament shall think meet) upon those that have by their silly, illegal, and Foppish, and popish-like constitutions and ceremonies reduc't all true Devotion to a meer Pharisaical and outside superstition, (which is also very silly and non-sensical to boot.

Does

Does not *St. Cyprian* tell us, *Ep.* 68. That in the Ordination of *Sabinus*, the *Bi*ſhoprick was conferr'd upon him by the *Suffrage* (that is, the Vote) of the whole Fraternity or brethren, and by the Judgement of the *Bi*ſhops that meet together in our preſence? *&c.*

That Exhortation in the *Common prayer-book* before the Communion, concerning the quieting of a troubled conſcience (when the guilty perſon thinks himſelf not qualified ſufficiently for the Receiving that bleſſed Sacrament) gives the Miniſter power of Abſolution; that is, power of the Keys, the Church Keys, good reaſon! of his own Church, whereby I Judge that every Miniſter has power to looſe what any Regiſter, or *Bi*ſhop, or Surrogate, has bound, if he think fit, tho' they alſo have bound the Spirit down to Hell, or his body afterwards lies bound (for want of Abſolution) in a Jayl; I thing a Miniſter has power like *Orpheus*, to fetch him back from *Satan*, but not from the Jaylor; is not this to give the power of the Keyes to a Miniſter by the *Statute* or *Common-prayer-book*, which the common practice or Canons do not allow or admit? This is to give and take again; this is to give we do not know what; this is to give the great *Bi*ſhop more Eyes, than thoſe ſame large Eyes, called Arch-deacons, this is to give Miniſters the power that Chriſt gives them, to Rule and *Feed*, for *Pamanepe* in 1 *Pet.* 5. 2. Signifies both Feed and Rule, and one as much as the other, GOD has joyn'd them together, and woe be to him that ſeparates thoſe whom GOD hath Joyned together, only to gratifie his own Ambitious and Avaritious Claw, that Graſps more than it can poſſibly hold, & by endeavouring to be Mr. *Do-all* becomes, Mr. *Doe-all*; this is to mock the *Presbytery*, give and take again; this is juſt like the ſilly Charm, *In-Dock, Out-Nettle. Ye ſhall*, ſaith the Statute; *Ye ſhall not*, ſays the preſent Diſcipline; here is wiſe work, and moſt confounded claſhing, and irreconcileable Miniſtrations Eccleſiaſtical; well, it is well (in Apology) that we can ſay, it was made in haſte; but, we had time to 'mend it: Yes! but, thoſe that Steer'd

ken, must have acknowledged their frailty, weakneſs and mortality, which fleſh and blood cannot deny, but is moſt unwilling to grant and confeſs; which Popiſh, *Engliſh*, not *Italian* pride, I fear, will put in a Caveat, as formerly' againſt Reformation.

Never could any Biſhop or Prieſt, with whom I ever yet did diſcourſe the point, either here or beyond Sea, alledge any reaſon, why the presbyters ſhould not be helps in Government, rather than filly and raſcally Regiſters, Sumners, Officials, Canoniſts, *&c.* except that the work being divided amongſt his brethren, in time the wages would be divided alſo; whereas the other free-booters Eccleſiaſtical, or rather Mungrel's 'party-per-pale' Lay-Elders, went, *no purchaſe no pay*, and perhaps, give money too, to purchaſe ſuch a ſpiritual Letter of mart; Ay, and get good booty too by the Venture.

In ſhort, ſuch monſtrouſly bulky biſhopricks (as now we have) has formerly been found too dangerous ly bigg for the King & Kingdom, as well as uneaſie for the People, and like a ſhooe too bigg uſeleſs: except it be, ſtuft out with thoſe ſaid Refuſe ſtuffe and Excrements, Sumners, Regiſters, *&c.* or if a great ſhooe, be too diſparaging and diſagreeing a metaphor for ſuch high-Top knots-Eccleſiaſtical, (the pride as well as the Mode of our high Church men) I'le compare them to the Poor body, that has got the Rickets which ſtarves the poor Limbs, to make a monſtruous great head, ſtuft (like a bladder) ſometimes with more wine and vapour than brains; Verefieing the Proverb, *A great head and little Wits*; not that the Diverb is alwayes true, but it is often ſo when a whore or a Jeſuite made that great head, ſo, that the head had never grown ſo chaſtful a Portent, had it not been for a very carnal heart.

Me thinks it looke liks *Tom a Lincoln*, (the great Cathedral Bell there) too bigg for uſe, or to call men to Church, it would make ten good and uſeful bells (if well caſt) wherenow it ſerves for nothing but a ſhow; and only the Name (Rings all the Kingdome over

over) but good for nothing but to be gazed at, an Admired by Women and Fools, for its hudge Dimensions: And is certainly a too much overgrown thing, since the days of the Martyr *Ignatius* Bishop of *Antioch*, and contemporatie with some of the Apostles, when he sais, *Every Altar should have a bishop*, meaning (certainlie) a Presbyter, or some thing very little different; Nay, in his Epist. *ad Smir.* he saies, *It is not lawful without the bishop to baptize, or hold a love feast, or any Ecclesiastical Assemblie*, &c. Certainlie, then a bishop was not Omnipotent, or an *Ubequetarian*, or else nothing like to the bishops Office, at this day, amongst us performed.

Shal we call those separate congregations, Schisms, from the Catholick Church, when they keep to the primitive Rule, from which our constitution has swerv'd? What Vote Avarice and Ambition had in making such a constitution by President from the Hierarchie of *Rome*, let others judge, I shall not Dogmaticallie determine.

But, some say, tho the bishop cannot see from the Cathedral what is done allover the counties Shires & Towns of his Dioceses, yet he can ride about, and go the Rounds, and visit them; and so he is bound to Goe or Ride *once in Three Years.*

And what Improvement is made by such Tryennial Visits in any thing except his purse, and the thing he calls confirmation? can he possiblie be a sufficient shepheard and bishop of souls, or physician of souls, that has not so much as spoke with 'or Visited' one of a thousand in his Dioceis?

Nay, grant that he do nothing else al the Year 'If it be not a parliament Year' but visit his Flock, we'le grant him for every Town, Village or parish Two or Three days in one Year, and by that account, in that two days, he cannot have Examined above the tenth part or Tythe of the parish, nor heard their Causes and Complaints, for above one tenth part, and what shall become of the other nine; nay, what shal that same tenth part till the next Years Visit; the patient may be dead in that time, as well as all the nine, that get no relief from his Episcopal Hands. Oh!

Oh! but other Curates, Journey-men, and Apparitors, *&c.* do the work for him; that ſurrogated folly, has been ſufficiently Anſwered already; not but that ſometimes he may by Implicite Faith, ſhooting at Rovers, hit the mark, but it is as the Blind man ſhot the *Crow*, more by Luck than by Wit.

In ſhort when a Bounteous prince publiſhes the banes betwixt a needy, Greedy Doctor, and a Great Fat, Bulky, unweildy biſhoprick, the Match is as on made up, generally, tho' conſcience (Startled a little at the Tremendous account and impoſſibility and impotency of performance) does Whiſperingly perhaps forbid the banes: Avarice and Ambition are Loud and Lewd ſpeakers, and can ſoon ſilence the Whiſper of a conſcience, that like ſome Drowzy Judge, is ſcarcely awake, when the paſſes ſentence: And the contract once Solemnized publickly in the church, the Divorce is not ſo eaſie.

No? Is not the divorce eaſie in caſe of impotence, and impoſſibility of giving the church due benevolence, the only deſign and end of ſuch a contract? The civilian's cheat us if ſuch an impotence be not a ſufficient, a lawful and neceſſary cauſe of divorce; Nay, worſe, it is (ſome ſay) *ipſo facto* void, where there is *Error perſonæ*, or not a fit man for the turn: But, I'le urge no parabolical Arguments ſo far as (If I liſt) I can make them go; if before God, and *in foro conſcientiæ* they can anſwer it, I leave them to thoſe two Judges; is it any wonder to ſee a Church barren and Untruitful of any thing, but puppet-like, and Apiſh, as well as Irrational ceremonies, Superficial and perfunctory devotions, (the only fruits of ſuch deſcript Sons of the Church) which are begot, when impotency is ſupply'd by fumbling Regiſters, Apparitors, Lay-chancellours, or lay Elders, and forſworn Church-Wardens?

St. *Paul* (indeed) had upon him the care of all the churches; namely, to adviſe them, and leave presbyters and biſhops to Guide, Rule and feed them, but, did not excommunicate; or ordain by implicite Faith: When presbyters were ordain'd, he

he left the whole Government and management of the church to their care and prudence; but he never undertook the Load of a whole county, Two or three, upon his own ſingle Shoulders, leaſt with ſuch a weight he could never mount to Heaven, but rather be caſt down to the nethermoſt Hell, and become a caſt-away by male adminiſtration, and impoſſibility of performing that office & undertaking. The Apoſtle himſelf could not manage a plurality.

A plurality? what's that? Not ſuch a thing as it is commonly taken and Accepted to be, *Viz.* Two or three poor pariſhes; for one pariſh (ſuch as St. *Andrews Holburn*) has twentie times more people then twentie countrie parishes, ſo unequallie is pariſhes divided, both as to Number and Eſtates: A plurality then is more people then any one man can probablie viſit and regard, either by reaſon of their Numbers, or diſtance of place; no man did Rule or Feed the people, in the ſcripture times, pureſt and primitive times, by proxies, Journey-men-Curates, ſureties, Regiſters, ſurrogates, or implicite faith; 'tis Non-ſenſe all over, as well as irreligious, until blind men can learn to ſee, as our great men do now, by other mens eyes, and implicite faith: I grant, that the blind beggar of *Bednalgreen* did do his buſineſs, by the eyes of his Dog and a bell, and got, they ſay, thereby a great Eſtate; but, ſtill in ſpirituals it will not hold good, and if it would, it would be no great honour for a biſhop, to be accounted, the great blind-beggar-Eccleſiaſtical; yet, ſo he muſt alwayes begg the Queſtion, and do his great Church-works, by blind implicite faith, or elſe, he cannot poſſiblie do buſineſs.

Therefore, ſome Repairs muſt of neceſſity be done, and in time too, or elſe a Church ſo Crazy in her Diſcipline, and ſo Non-ſenſical in her Ceremonies, cannot ſtand long, prop it how we can.

The Papiſts uphold theirs with Dragoons, Conſtables, Jaylors, Sumners, Regiſters, Hang-men, and the inquiſition, with Curſes, *Anathema's*, *Capiaſſes*, tortures and jayles; if any body make Experiment

periment of like props, they'le find them rotten and give them the ſlip now in theſe dayes, and God help us, when Governours (whoſe duty it is) to *Reform*, do neglect ſo long (as fifty Years ago in *Scotland*) till the people could bear no longer, and took them to do; but the people are but Tinker like Reformers; if they mend one hole, they make two.

Force and Jayles, Impoſitions, *&c.* might do in the dayes of Ignorance; A *German* writer tells us, "That the people were ſo ſilly there, (before *Lu-*"*thers* time) and ſo Devoutly Prieſt-ridden, that if "the Prieſts had bid them, they would have eat graſs, "as our Aſſes and Jades do.

But, thoſe happy dayes are done and paſt; nor muſt we expect ſuch ſucceſs; formerly the prieſts were the only Clerks, the only Schollars, and the Gentry went to no School but the Dancing-School, but now quite contrary, the Gentry are the moſt Accompliſh't Vertuoſo's, in true knowledge, and the great Accompliſhment of a *Clergy-Ceremony-monger*, is to go to learn his Cringings, Bowings, & Alamod Poſtures Eccleſiaſtical at the two Academies, (thoſe two Fountains) of ſuch Dancing-literature, and Modiſh Ceremonies; wherein, being pretty well improv'd in ſeven Years, In ſo hot and long a Skirmiſh of *Ergo verſus Ergo*, it is but Addreſſing to ſome caſt Chamber-maid, or Groom to a Patron that has a void *Living* in his Gift, and he is forthwith, by the help of Implicite Faith, made free of the pulpit; This may be done, becauſe it is frequently done, and then the Flock are not guideable by ſuch a Novice; but go to the Conventicles and ſeek out for better Paſtures; What then? Then they are preſented, and what then? Then the Regiſters ſheurs them, takes their Fleeces, and lets them go, to gather more Wool againſt the next Cliping-time, the next Viſitation, which begins (as all other matters of that nature) with a *Nomine Domini*, a Sermon, then call over the Clergy, to be ready to pay their Viſitations to the Regiſters, whilſt the Biſhops great eye, (Mr. Arch-deacon) is getting himſelf a Stomach to his Dinner

Dinner, with Wine and Oysters; the next Question is,---- Is Dinner readie? Then, after dinner, call what's to pay; there the poor Clergie must pay again after dinner, when they had paid for it once before, in their procurations, and Synodals, before they eat a bit; Well, the world grows worse and worse; Old bishop *Humfrey*, late bishop of *London*, did, indeed, makes us pay our Visits, or procurations, intended and given at first, to bear charges, and pay the Common Reckonings, and, so he did; We never payed twice, but that Innovation came in, as soon as he was Dead.

Then after Dinner to Church they go again, when the Clergy are sworn' to do as much to the Church-Wardens, and swearing them to be foresworn; for no man ever did or can keep that Oath, sometimes a Church warden payes four or five shillings, sometimes two shillings and four pence; The Sell-Soul seldom refuses ready money: then take in their presentments, and having thereby notice where the *Covy lies*, by the help of his stalking horse, the *Apparitors*, he catches some to be sure in his net, whence they never escape, but with the loss of some Feathers at least.

Well, may the Fops say, Here's a Health to the Church of *England*, for never did any sickly Church stand in more need thereof; if by the Church, they mean, the said Black-Guard and Ragged Regiment of Sumners, Jaylors, sworn I had, almost forsworn, Church-Wardens, Apparitors, Registers, Surrogates, Officials, and Ceremony-mongers; here's an Ecclesiastical body of a Church for you, the like of it, is no where in the World; for though the Papists have the same Tool, and for the same use, and by the same Names called and known, yet every Priest secular, besides the swaming Monks, and Itinerary Fryer, performs more Ecclesiastical Discipline, in their way, then the best Bishop does here, in making penitents; Is it not high time for our Governours to imitate our blessed Saviour, and make a Whip of small Cords: and slash these *Ecclesiastical money-changers* out of the Temple?

When

When Curs get into the Church, the Sexton does not ſtand asking how they came in (when he ſees the doors ſtands open) but whips them out: Even ſo, it is a folly to ſpend time in inquiring how theſe ceremony-mongers, and Ragged Regiment got ſo high into church, but flaſh them out: For tho the favour of a *Jeſuite* or a court whore, might have done wonders in puting a great *Flaping-Cap* upon my ceremony-monger's head, yet I cannot Imagine how they could open his Skul, and put in more *Brains*, except *Schollars* and wits could be made, (like Knights) by Dubbing, or as *Kings* make lords by Letters Patents.

Nor, but that the Vulgar, and the Fool himſelf thinks himſelf ſomebody for Wit, and knowledge (forſooth) Vertue and Valour, more then before his Father or elder *Brother* dyed, or before he got (*I* know how) to be a Court-favour too.

But anatomize and Rip him up, and you will not find him to be made of Clay any jot more refined, (then other mortals by the ſound or title of honour) but he that was a fool and a Coward before, is ſo ſtill tho he had fools fortune, the luck to have a King for his God-Father, and to give him a *Name*, but in all other reſpects, he is juſt as GOD Almighty made him, and as his ſin and ignorance has polluted him; only a great deal more Lofty, and confident, (*I* dare not ſay) Impudent; proud and high.

But the Canons of our Church (now in force I'le prove) foreſeeing the *Arrogance* Eccleſiaſtical, took care as well as our Saviour did to prevent it; Nay, even in minute matters, ſuch as that, namely, that a *Biſhop* ſhould not ſuffer a Presbyter his reverend *Brother* ſo much as to ſtand bare, or keep off his hat in his preſence, and imitate our *Saviour* in waſhing his Diſciples Feet; both of thoſe ſignificant ceremonys had no other meaning, but the Ruine of prelatical pride, which begun amonſt the very twelve Apoſtles, as ſoon as ever they came from receiving the *Sacrament*, or firſt holy ſupper, they fell a Juſtling each other for the *Place*, being at ſtrife amongſt themſelves

ſelves who ſhould be Pope, or Arch-Biſhop.

Juſt like the Mother of *James* & *John*, the love of prelatical pride made her pray ſuch was the height of her Devotion that her Sons might ſit Cheek by Jowle with our bleſſed Saviour upon the Throne, one on the Right Hand, and the other on the Left, let not my ink, herein, ſeem too corroſive; it is the more proper Remedy to cure this ſpreading, Cancrous, & Eccleſiaſticall Ring Worm, that defaces the beauty of a Church man, making him more like *Lucifer* than CHRIST, who was meek and lowly.

I have compared Popiſh Prelacy 'which *I* have ſeen beyod Sea, as well as read of, with our *Engliſh* Prelacy, and I profeſs in the preſence of Almighty God, and before men, that I could not diſcern any the leaſt difference, within nor without, more then what was between two Crows Eggs; no ſpecifical difference, but moſt Individual, and where there is any differeace, the Papiſts have much more Reaſon for theirs, then we for ours.

For an *Italian Biſhop* has not the hundreth part ſo big a Dioceſs, neither in Numbers, nor Extent, as is the Biſhoprick of *London*; nor ſcarce a twentyeth part of the Value; and yet in that little Extent of a Dioceſs, he has a hundred times more Presbyters to help him in Diſcipline, or pennance, then the Biſhops of *London*; we are ſuffered indeed, if we pleaſe the Biſhop, to Preach ſometimes, or to Feed, but as to Church Diſcipline, we are juſt ſo many Ciphers; the papiſts defraud the people of half the Sacrament, and the Biſhops take from their brethren the presbyters half the Work of a presbyter; that they may be the *Domini Doe all's*, and yet they cannot do at all, except by ſell-ſoul Regiſters, and ſumners, of whom a presbyter is but the meer Eccho: What a Church have we got? The Ruling Elder, in ſcripture, is worthie of double Honour, but eſpeciallie the *Preaching-Elder*, that labours in the Word and Doctrine, bu quite contrarie with us: For the *Preaching Elder is no body* to the Regiſter, Biſhop or Arch-biſhop, who if they be not *Ruling-Elders*, are, ſome of them, nothing

thing at all, for preach they do not, Rule they cannot, except by proxie, sureties or God-fathers, and Implicite Faith; Where lies their chief use then, more then of old, *obsolete*, and antiquated statutes, long laid aside amongst old Almanacks, and out of Date?

Ay, say some, but old things, and Old men must not be cast away: No, GOD forbid, no more then Novices or little Children; but, woe be to that Land whose King is a Child, and the Land Rul'd by sureties, God-fathers. proxies, and administrators; so woe be[1] that Church whose Ecclesiastical men are Novices, or antiquated, and Twice children; an old Lawyer is not cast away, when he casts himself off, as unfit for the bar, being half deaf, and half blind; 'tis time to have done, when nature gives a man —— his *Quietus est*.

Oh! but no matter who does the work, (say some) yet the profits, the profits, the Wages, the Wages.

To that, I'le answur; *Avarice*, *Avarice*, which made an Apostle sell his LORD; the work, the work, which none but a God that is *Omnipresent* can discharge honestly, except by deputies and *Curates*, a name unknown in scripture, and the primitive church, till pride and covetousness, would stoop to that Load that is enough to break the back of any mortal: *bona interim Conscientia fremante intus & obgurante saltem susurrante meliora*; we hoped, and are still not without some hopes, that as we have latelie changed our popish Task-master, our popish Bondage also would have been eased, for it is meer hypocrisie, and mocking of GOD, to make a Thanksgiving for our Deliverance from slaverie and poperie, if we be only Translated, *Latine* into *English*, and the Amendment only in words, meer words, of the same Tenour and signification, and are reallie Comrads Ecclesiastical and Prelatical, whom our LORD has Condemned, in every thing, except for Order or methods sake, our Saviour has past a sentence against all spiritual Lordship, but Temporal Lordships, and Temporal Lords only does he admit, *Exclusis Clero*. I know

[1] be

I know not how, when, or how ſoon it ſhall come to paſs, but the time ſhall come, I'le ſay with my Saviour----- *Matth.* 15. 23. *That every plant which my Heavenly Father hath not planted, ſhall be Rooted up.*

The devil and the popes made certain Laws called Cannon Law; and to encourage men to profeſs the Magick or Black Art, a thing was advanc't, called a profeſſor or Doctor of Cannon-Law, and we are ſuch Wiſe Reformers as to Chuſe our Officials, Commiſſaries, Regiſters, and Chancellours out of this Rubbiſh; It will coaſt a Man honeſtly five hundred pound before his ſon can be *Free* of the ſell-ſoul Trade; but then; then, when he happens to have a ſell-ſouls place given 'given ſaid I? Fool that I am! I mean granted' to him, when he gets underſtanding to know the Engiſh of *Conſideratis, Conſiderandis*, or the meaning of a Gratuity an Income or a Fine, he may get the Devil and all of money, and a purſe as large as his Conſcience. As for inſtance, *I* may ſelf read an abſolntion in my Church of all ſaints, ſent to me from Dr. Comons to publiſh, in pain of the Law; namely I muſt cure a Young Lady, by abſolving her; that was excommunicated for breaking her Leg, or coming before her time; and becauſe ſhe was loath to repent, ſhe puniſht her purſe- ſent up the Guinees to Drs. Commons. where a Proctor, that ſhall be nameleſs, for 'tis uſual, ſwore in my preteuce befor the Vicar general- *in animam Domina*, for the ſoul of his Mrs. the ſaid Young Lady, whom he never ſaw, nor never will ſee for ſhe is dead, that he eidd believe her very penitent, for her ſin of Furnication, 'tis true ſhe never ſpoke to him, nor to the *Regiſter*; nor to the Vicar, nor ſurrogate, nor to any of that Rabble, but her guinees did to my knowledge; this is no telling Tales out of ſchool, for *I* alwayes defied them all and all their Works, they are ſo profligate, & proſtitute, without ſhame or Conſcience.

A Whore in *Rome* may have a pardon or Abſoluti_on for a *Julio* or two, and for Twelve Royals, a Noble

Engliſh,

English-money) in *Spain* or *Portugal*; but ſell Soules have no conſcience in them, if they get a rich whore into their handing: Beſides, The papiſts colour over the Pick-pocket Rapin, with enjoyning ſome pennance, as to ſay fourty *Ave Maries*, or ſit all night naked upon a cold ſtone, to cool and mortifie them, at leaſt, to colour the Robberies of their purſes; but our Diſciplinarians bare-fac'd, bid you deliver your purſe, full of Guinees ſometimes, or elſe go to pound, or Pinfold, (the Devil,) and Jayle; but open your purſe, and you ſhall not need to open your mouth, and confeſs your Sins.

I have ſeen a great part of this Moyety, or one ſide of the Globe of the World, and ſome what of the other Hemiſpheres beyond the *Æquator*, but in all my Travails, Reading or diſcourſes, I never met with ſuch a rotten, ſenceleſs, Reading or diſcourſes, I never met with ſuch a Rotten, *Senceleſs*, *Shameleſs* church Diſcipline as ours is, for it is nothing but a money-matter, without any ſence, or Colour; the Papiſts are as bad, but more cunning and modeſt ſinners, they have ſome cloak for their Knavery: They worſhip mammon their God, as much as any Church of *England* Man does, but they make ſome pretence of pennance, and Repentance.

Nor is there a Church of *England*-man that will ever come to Heaven, but, before he comes there, he will and muſt thank me (or ſuch as me) for ſtopping his career to hell, (full ſpeed) without check or Remorſe; they'le find, that neither Almighty GOD, nor the People will long be mocked.

If they can defend their *Baal* and *Babel* like Chriſtians, ſchollars or Gentlemen, let them come forth and anſwer me; but, hitherto they never durſt encounter my naked truth's but with a pick't Jury, that credited a ſingle Witneſs, in contradiction to five unconcern'd and unbyaſt, as well as ſubſtantial Witneſſes; (but neither GOD nor any King has pardoned perjury, there is a time for all things,) it was well for him, as well as for me, that I fell into the Hands of a noble perſon, that ſcorn'd to

make

make money of his honour, promiſing upon his Honour, that he would never take advantage of that verdict of 2000 *l.* Till I ſhould commit ſome other crime, that might deſerve ſo great a penalty; whereas Truth, and *Reformation* is ſo far from being a crime, that none can have ſuch a Thought, but an Atheiſt, or he that defies all Honeſty and the GOD of truth.

The GOD of Heaven then has decreed, that pride and cruelty prelatical, ſhall have a ſudden and a dreadful fall; ſtand clear there, and look to your Heads, for prop it, and ſhoulder it up, who will, they have been and ſtill ſhall be buried in its Ruines.

Oh! but the *Popiſhly* invented Writ *de Heretico comburendo* is taken away by Act of Parliament! Yea, *I* do not ſay that Prelates burn Diſſenters, they cannot if they would, but there has been Ten times more ruine to Families by cruel and long impriſonments, by vertue of that other *Popiſhly* invented writ *de Excommunicatio Capiendo*, that had the ſame Original and end with the Burning Writ; they were neither of them plants which my heavenly Father hath planted, and therefore you know their doom.

Pillories, exceſſive and unmercitul fines, (the late cruel Whipings of Gentlemen is a new invention, the *Welſh* monſter muſt have the Honour of that baſe cruelty, that even the bloody *Romans* never uſed to any that out-liv'd the infamy, nor to any, but ſuch as were condem'd; Does not the *Welſh perilous* deſerve to *Roar* by reaſon of his own brazen *Bull* That the *Welſh* blood of his back may Refound a little for the *Engliſh* blood ſo ſhamefully flaſh't out, and ſpilt; but, (*I* ſay,) Pillories, exceſſive and unmerciful fines, impriſoments eternal and to Death, deviſing Hell upon Earth Croppings of Ears, impoſing of ſilly Ceremonies, and Arbitrary Taxes, and Oppreſſions, in the Reign of the Archbiſhop *Laud*, were the occaſion at leaſt, *I* will remember of ſo many Diſſenters, & the peoples pretence at leaſt of riſing in arms, which were not laid down, with his Death, nor the Crimes and blood expiated, but

by

by committing greater in an unnatuaral and bloody covil War of twenty long Years ſtanding.
But the ſarcaſme put on Arch-*Biſhop Laud*, by *Archee* the Kings Jeſter, I cannot forgive, in my other man namely at his Requeſt, King *Charles* I. admitted the fool to ſay the Grace, his Grace little Dr. *Laud* in Preſence. *Viz.*

Great praiſe be given to GOD, & litle laud to the devil

For Prelats were the Peoples love and hate.
Cryd down and once by chance cryd up of late.
In Rancour to the pope and popiſh ſtate.
And Engliſh popery ſhall have the ſame fate,
With laſt Years Almanack quite out of Date.

For a Ceremony-monger that Church cob-web, can no more be mended as a foreſaid, men other tattered and broken cob-web and if ye could, 'tis not worth the while, a Broom will do it: Hnwever ſome repairs are as ſpeedily as neceſſarly to be done; leaſt *England* become allegorically famous, as *Denmark* is in a literal ſenee, for abudance of *Wood-Cocks*, with long bils gay Feathers, narrow Tongues, and little brains.

FINIS.